

THE CHINESE RECORDER

VOL. XLIII.

FEBRUARY, 1912.

No. 2.

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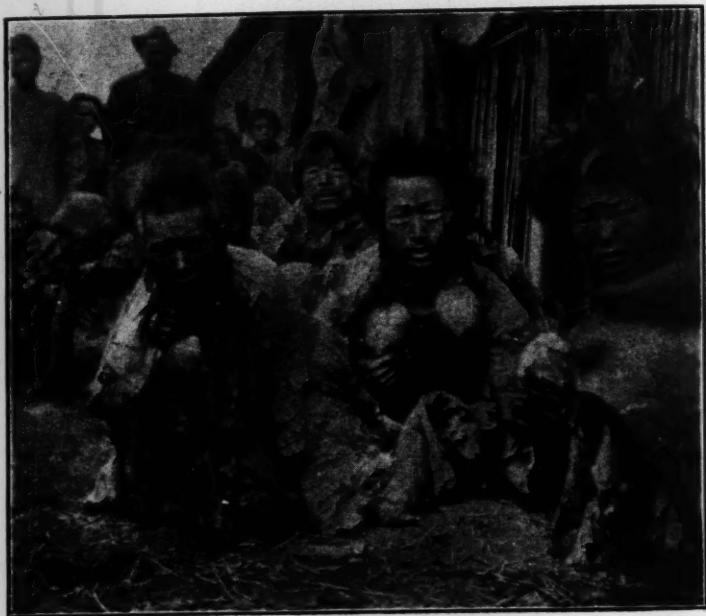
Hamburg.

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THE CHINESE RECORDER

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VOL. XLIII

FEBRUARY, 1912

NO. 2

Editorial

Famines and the Church.

THERE has been no famine in China for many years in which missionaries have not taken a prominent part in the work of relief. To every call for help they have responded willingly, and we know that they will do the same again this year. They have not counted their lives dear unto themselves, but have gladly laid them on the altar of service of those in need. Catholic priests and Protestant missionaries have labored side by side, and their hearts have been knit together in the bonds of brotherly love. Father Perrin, of the Society of Jesus, in acknowledging to the Hwaiyüan Station a gift for the famine sufferers of his Church, said:—"My people were much surprised when I told them that this money was sent by the Protestants,—but never mind, they will understand by and by what Christian charity is." May not one of God's lessons to us at a time like this be to remind us that it is these things which we all have in common—love and devotion to Jesus Christ and to our fellow-men—that are, after all, the all-important things in life?

The Chinese Church needs to enlarge its conception of the Christian message. It was only yesterday that we heard a Chinese pastor say—"While these men in the famine field are devoting themselves entirely to the salvation of men's bodies, we are giving ourselves to the salvation of their souls." St. James reminds us that there are times when we are not in a position to care for a man's soul until we have first cared for

his body, and the Church is learning that to save a man means to save the whole man, to "make him whole." Our schools are the proof that most missionary societies believe that the Christian Church has a message to the intellectual life of those amongst whom it labors, and our hospitals witness to our faith that it has a message to their physical life as well. Perhaps one of the lessons God is meaning to teach us by these frequent famines is that the Christian Church has a further message to the physical life of men, not merely in famine years and in restricted areas, but every year and everywhere. To some it seems as if one of the greatest needs of the Bible-schools and Theological seminaries on the mission field is just the giving of this larger view of the Christian message to the students. We look with much hope to the practical interest now being taken by the students of Nanking University in the lives of the workers of Professor Bailie's farm colony for famine refugees.

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**Famine
Prevention.**

THE article on the "River Systems of the Provinces of Anhwei and Kiangsu, North of the Yangtzekiang" will be read with special interest now that everyone is asking whether it is not possible to prevent these frequent famines. The writer, Mr. C. D. Jameson, is a member of the American Society of Civil Engineers. He is the official engineer of the American Red Cross, sent to the Chinese Government through the intervention of the American Government to make a study of the rivers and lakes of North Anhwei and North Kiangsu, with the view of draining the country and lowering the flood-level. It will still be some months before Mr. Jameson completes his investigations and prepares his official reports, but the time already spent in the Hwai Valley has convinced him "that there are no engineering difficulties in the way of controlling the rivers, lowering the flood-level, and reclaiming the waste land." It is merely a matter of money, and Mr. Jameson is of the opinion that the fertility of the country is such, and the amount of reclaimed land will be so great, as to make the necessary expenditure "justifiable from a commercial standpoint." This report will be welcomed by all, and it is to be hoped that as soon as peace shall be declared the New China will give a place on its programme to the reclamation of the Hwai Valley. Many other important matters will require attention, but the number of those affected by these frequent famines is so great, and the

demoralization of the affected communities is so widespread, that the Government cannot afford to neglect the matter longer.

Although the engineering difficulties are not great it will take some years to complete the work even after the plans for the Hwai Conservancy have been adopted and the money has been found. The civilized world has had the needs of this region so persistently kept before it during the recent years that they will expect prompt action on the part of the New China as soon as the country is pacified and the Government can turn its attention to its programme of reform.

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**Living by
the Way.**

WE cannot study the life of Christ without being deeply impressed by the fact that most of his teaching was given not in church or at school, but at odd moments and to persons he happened to meet by the roadside. Accustomed as we are to-day to confine our preaching largely to chapels and churches, and our teaching to the classroom, such a break in the routine work of our lives as that caused by the present political upheaval, seems to leave many of us idle and with nothing definite to do. It is safe to say that a considerable proportion of the missionaries whose regular work has been interrupted are at a loss as to how best to fill up their time from now until they can return to their stations. To such, the need of the Famine Committee for workers should appeal with a special force. We urge all such to communicate with the Famine Committee in reference to this matter. Here is a very real need which they may be able to meet, and which may be to them the call of God at this time.

To all of us there comes the lesson that, in a land where our work is almost a necessity, subject to frequent interruptions, we should learn early to live our fullest lives day by day, and to pass on to our neighbor the truth God may give us, and everywhere and in all times to be witnesses to Jesus Christ.

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**Waiting
Missionaries.**

THE past two months and more have been specially trying to the missionaries, some of whom have had to undertake long journeys from the far-away west, while others who were nearer have felt uneasy at being so long detained at the coast in comparative idleness. Others, who have remained at their stations, have felt the weight of uncertainty pressing upon them, the difficulty being to decide whether to remain at their stations in spite of threat-

ened danger, or whether they should yield to the pressure of authority and go to a place of safety. From our Missionary News columns it may be seen how much store the Chinese, both Christians and non-Christians, have set upon the missionaries' remaining at their field. If the missionaries remained, they felt comforted and comparatively safe, but so soon as the missionaries left, all seemed lost. One can but remark the contrast between now and 1900. Then there was almost universal hatred of the missionary; and a desire to be rid of him forever. Now, both Revolutionist and Imperialist hasten to assure him that whatever happens he is safe. The people are everywhere enjoined—and the injunction is heeded—not to interfere with the foreigner. In all of which there is much comfort even if the assurances of safety cannot always be accepted with as much confidence as they seem to be given. But on the whole the attitude of the people and officials is most reassuring, and gives ground for hope that when peace has been once more restored there may be opportunities for efficient labor such as there have never been before.

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Revolution in Mission Work.

WHILE our minds are directed towards the tremendous political changes going on in China it will be well to keep in mind the signs of far-reaching changes in the minds of the missionaries. There is a growing feeling that the present relationships between the home Boards and the Missions on the field do not work to the best advantage of the work the missionaries come to do. While at home the forces interested in missions are concentrated so as to be able to do in the best way that phase of mission work which belongs to them, there is a feeling that the mission body needs to have its hands set free to determine for itself the policy to be followed on the mission field. This is not due to any feeling of resentment against treatment by Boards at home; it is due simply to a feeling that the complicated nature of modern mission problems and the size of the forces at present on the mission field necessitate that the missionaries be set free from any restraint on the part of the home Boards. Just how, in the final analysis, this feeling will resolve itself, or what is the best form of organization for the missions on the field, cannot now be determined. This problem, however, must be kept constantly before both the Boards at home and the missionary constituency on the field.

**The Revolution
and Christian
Missions.**

EVERY Christian interested in the future of China finds himself constantly asking what will be the effect of the present revolution upon the work of Christian missions. The ultimate outcome it is of course impossible to foretell now. Suffice it to say that those who know China are confident that one result will be freedom for the Christian propaganda in China, greater than anything ever experienced before. It should constantly be kept in mind that Christian Chinese, together with Chinese who have been connected either with the Mission schools or have been educated abroad, are playing a very important part in this revolution. The leader of the Taiping Rebellion had evidently come into touch with Christian teaching. The leaders in this revolution are many of them Christian men who are already known to stand for what Christianity teaches, educated men not afraid to proclaim what they believe, and who are sure to make their influence felt in the new China. Therefore, while the present period of unrest, instead of ending at once, may rather increase, nevertheless we are looking forward with hope to the day when the influence of these men will be felt to its fullest extent. For the Reformers are now on top, and men who have espoused Christianity are in the front ranks.

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**Missionaries and
Civil Authorities.**

THE recent case wherein a consul ordered the deportation of two missionaries to Victoria, Australia, necessitates a reference in our columns. It raises an issue that very rarely appears. It is not our province to report fully this case, or to decide on the points of law involved. We wish, however, to emphasize two points. As a body, the civil authorities treat the missionaries with every consideration, and in this case it would appear to us that the authorities concerned have been just as considerate as usual. Of this we wish to express our appreciation. As to whether or not the missionaries concerned are right, we leave it to them to decide. It does, however, appear to us that there are times, such as this, when the advice of our civil authorities should be taken even though it may be somewhat questioned by those who receive it. As missionaries, we should never forget the difficulties under which the representatives of our various countries are often compelled to work; difficulties which, under circumstances such as the present, are greatly increased;

and it would appear to us to be a safe rule that when there comes a possibility of a direct difference of opinion between the missionary and the civil authority then we should remember the injunction to obey those who have the rule over us. We sympathize with these missionaries in their hesitation to leave their work, but we also wish to remember that our civil authorities never act with the interest of only one person or of one phase of our intricate relations to the people among whom we live, in mind.

* * *

Opium Conference.

REPORTS from the Hague Conference on Opium would indicate that China can expect little help from that source at present. In fact it can hardly be called an Opium Conference because the British Government was not willing that the real opium question should be even considered, that is, the Indian Opium trade with China. Trade interests must be preserved, and the *Times* correspondent said that: "In deference to Portugal, and her *interests* at Macao (really a part of China), it has been decided to treat boiled opium as distinct from raw." Another London telegram states that: "The Opium Conference has unanimously supported the British resolution that every Government should frame effective laws to control the production and sale of raw opium and to restrict the number of places for its import and export." But a later ruling (January 7th) was to the effect "that these regulations should only apply to the countries where the introduction of opium is *prohibited*." Concerning other countries "imports and exports are allowed through appointed persons by means of marks of identity." This will preserve the great Indian trade for the time being, and prevent China from receiving the benefit which may be secured by other independent nations that are able to *prohibit* opium.

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Anti-Opium Movement.

MEANWHILE the Anti-opium Movement in China is receiving a set-back. This is caused by the unsettled state of all authority, resulting from the Revolution, and by the large amount of foreign opium sold to China in 1911, larger than any year since the ten year agreement. Under the reduction plan the amount was supposed to be 30,600 chests, but under the special arrangement some 21,000 chests or more of Bonded opium were unloaded on China.

In Yunnan and some other places the farmers are beginning to plant. They say the trade goes on, and that the Government is not sincere as it receives more revenue from the foreign opium. They want some of the profit. They say if the Government will stop the *trade* and *sale* of opium they will stop planting, for there would be no easy market for their produce. The opium trade must be suppressed before all cultivation can be stopped.

The new Government of China, it is expected, will take a stronger stand against opium. Its officials have declared that the opium now being planted will not be allowed to come to a crop, but will have to be dug up. Proclamations have been issued in Yunnan and other places warning the farmers. New China intends to get rid of opium, whatever else is done. But there is still a difficult fight ahead, your great vested interests die hard. China still needs help and support in this great battle.

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The New Review of Missions.

WE are glad to be able to welcome the first number of *The International Review of Missions*, the new Quarterly issued by the Continuation Committee of the World Missionary Conference. One would not like to prophesy as to the place which the new magazine is to fill in the future, but it certainly has a wide and as yet unoccupied field. *The Missionary Review of the World* has hitherto come the nearest to filling the place which such a Review should fill, but it always lacked the advantage of such a cosmopolitan constituency as the new magazine should enjoy from the start; and with the prestige of the Edinburgh Conference to inspire it, and backed by an able Editorial Board, we trust it will prove a great addition to the library of every missionary, and a great spur to the cause of Missions in many lands. The Advisory Board represents North America, Great Britain, and the Continent of Europe, and while they are doubtless all worthy men and strong, and firm friends of Missions, we look in vain for the name of any active missionary. We should like to have had the pervasive influence of at least one or two names from the great missionary body, and trust that perhaps this defect—as it seems to us—may be remedied in the future. Surely it was not from lack of material that such an omission came about. We wish the new magazine every success and shall watch its future development with the greatest interest.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew xviii, 20.

"In regard to money as well as to time, there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after-life. The greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between *self* on the one hand and charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the fund thus devoted should not be less than one-tenth of our means; and it tends to bring a blessing on the rest."—*Gladstone*.

PRAY

For those "who have habitually too little to eat, and too little of other things besides food that we regard as necessities of life." (P. 83).

For the homeless ones, wandering and beaten from place to place,—that He who had "not where to lay His head" will have mercy and compassion upon them. (P. 80).

That the famine sufferers may be divinely protected from the usual mental and moral effect of years of want and discouragement. (P. 74).

For the aged, the sick, the infirm and children amongst the famine sufferers. (P. 95).

That the political outlook may quickly brighten so as to permit the relief of those who are suffering privation in the winter cold. (P. 92).

For the souls of those poor women and girls who have been sold or have given themselves to lives of sin in this time of suffering and want. (P. 80).

That peace and order may be maintained even where the suffering is the greatest. (P. 78).

That Christian people the wide world over may be impressed with the essential truth of the saying that "It is more blessed to give than to receive." (P. 86).

For increased works of charity; "those things that, being put on a proper basis" may reveal "the works of the Father." (P. 86).

That the Central China Famine Relief Committee may receive such support that the stricken people shall not look to it in vain. (P. 76).

For the Famine Relief Committee, its members and the work that they are doing.

For God's mercy and forgiveness for those who have enriched themselves with money given for the relief of sufferers by famine; that the enormity of their offence may be so brought home to them that they shall have no peace until they have made restitution. (P. 78).

A PRAYER FOR THOSE IN DISTRESS.

O God, the Creator and Preserver of all, spare these people even though they know Thee not; provide them with the food needful for life in the world; enable them to look to Thee for the bread of immortality; quicken the liberality of the rich, that they may help the poor in their distress; give a strong faith to the poor, that they fall not into sin through their necessity; pardon them and us, and withdraw Thine anger; for the sake of Jesus Christ our Lord. Amen.

GIVE THANKS

For the help that has been given in times past and is being given now to those who, through no fault of their own, are in suffering and want. (P. 85).

For the wonderful progress that has been made in the raising of the ideals of the missionaries and their supporters in the half century last passed. (P. 88).

Contributed Articles

River Systems of the Provinces of Anhui and Kiangsu North of the Yangtzekiang

BY CHARLES DAVIS JAMESON.

AS the boundary line between the provinces of Anhui and Kiangsu is in no way connected with the topographical features of these provinces, no provincial distinction can be made in studying the river systems, therefore the area treated of in this article will be treated as one area, and not as a part of two provinces.

This area, in general terms, is included between the coast line on the east and longitude 113° on the west, and latitude 36° N. and 31° N. on the north and south. This includes the catchment basins of the river systems. It is all north of the north watershed of the Yangtze River and south of the Yellow River, with the exception of a portion of the country east of Nanking, where the tributaries from the north to the Yangtze River have to be considered.

Within this area will be found the so-called "Flood and Famine Region."

The entire area contains roughly 100,000 square miles, and, with the exception of a few scattered hills and small ranges, is one vast alluvial plain, with a slight dip to the south-east by east.

The main river systems are three, the Yi and the Shu Rivers having their sources in the mountains of central Shantung and flowing south into North Kiangsu, where the Shu swings towards the east and north, making a complete semicircle, its water entering the sea near the city of Haichow. The Yi, also flowing south from the Shantung mountains parallel to and west of the Shu, turns more to the west and empties its waters through five mouths into the Grand Canal, and in flood time does much damage to both the Grand Canal and the surrounding country.

The third river system, that of the great Hwai River, having its source in the mountain ranges of Honan, does its

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

best, with its eighty odd large tributaries, to carry off the rainfall from a catchment of 70,000 square miles. These tributaries of the Hwai have fairly well defined channels as far east as and including the Ke River. These channels are, for the most part, of a capacity equal to all ordinary floods, and even during the abnormal floods of 1868, and the greater one of 1911, but comparatively small damage was done west of the Ke River.

To the south of the Hwai River, from Hwaiyüan to the Hungtze Lake, the land rises rapidly, and the watershed is so narrow that the amount of water flowing north from that side is a negligible quantity in any general plan of conservation.

The portion to be studied with the most care is that between the Hwai river and its continuation, the Hungtze Lake, and the Yellow River.

The Hwai River empties into the Hungtze Lake, and the Hungtze Lake has no well-defined outlet through which the enormous amount of water poured into it by the Hwai from the west may pass out to the east, south-east or south. As has been said, the dip of the country is to the south-east by east, and this dip is about one in fifteen thousand. The southern shore of the lake is rather well defined by high lands and hills, and the western shore of the lake is defined by the dykes of the Yellow River bed, and the magnificent dyke running from Meichikia to Tsingkiangpu, a distance of 45 miles.

This dyke is some 40 ft. high, about 100 ft. wide on the top, and 400 ft. wide at the base. It was built during the Ming Dynasty, and of earth only, but during the reign of Kang He the water side was faced with large cut stone blocks to a height of about 20 ft., and to-day is one of the monumental works showing what the Emperors of China, both Ming and Manchu, once did for the good of the country.

The dyke was built to protect the Grand Canal from Tsingkiangpu to the Yangtze during the floods of the Hwai and Yellow Rivers, and thus saving from absolute destruction the whole section of rich and densely populated rice country east of the Grand Canal and south of Hwaiianfu.

The bed of the Hungtze Lake is comparatively high, owing to silt deposits, and is slowly rising each year, but the amount of silt carried by the Hwai is not at all great. The floods come from the west and the south, and the great inunda-



FLOODED RICEFIELDS, WUHU, OCTOBER, 1911.



FAMINE RELIEF FLOUR.

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tion of the country is not caused by the rivers overflowing their banks, but by the back-water from the Hungtze Lake and the lower Hwai River, due to the fact that there is no outlet for either the Hwai or the Hungtze Lake at all in proportion to the immense amount of water poured into them from the catchment basin.

THE GRAND CANAL.

One of the most important features in any study of the river systems of North Anhui and North Kiangsu is the Grand Canal. As shown on the map, this canal leaves the Yangtze at a point opposite Chinkiang, runs north 133 miles to Tsingkiangpu, and from there west by north to the border of Shantung and beyond. The width is from 200 to 400 feet, and the water is confined between artificial dykes of earth. The water level is for the most part higher than the surface of the surrounding country by from 1 to 20 feet. The line of this canal crosses the natural dip of the country, and consequently for the whole of its length from Shantung to the Yangtze it acts as a dam to all the natural outlets for the surface waters on its west side, the most important being the Hwai River.

From most ancient times the Hwai River flowed to the sea from the Hungtze Lake in the channel now known as the old bed of the Yellow River. In 1300 the Yellow River came down from the north-west and joined the Hwai north of Tsingkiangpu, and for a time the same channel served for both, but soon the bed of the Yellow River began to rise and cause a back flow in the Hwai to the Hungtze Lake. This could not be allowed, for the reason that if the Yellow River once got into the country south of Tsingkiangpu the Grand Canal and all the country to the south-west would be ruined. The dykes of the Yellow River were raised and the outlet of the Hwai closed. It now passes away by exfiltration in the Hungtze Lake, evaporation and numerous small channels through the swamp lands at Tsingkiangpu, extending east to the Grand Canal, and south through a wide zone of swamps and lakes to the Yangtze.

During floods the surface of the Hungtze Lake is slightly higher than the water level of the canal, and a regulated amount of this flood water is allowed to enter the canal from the west, and is passed out through regulated sluices to the

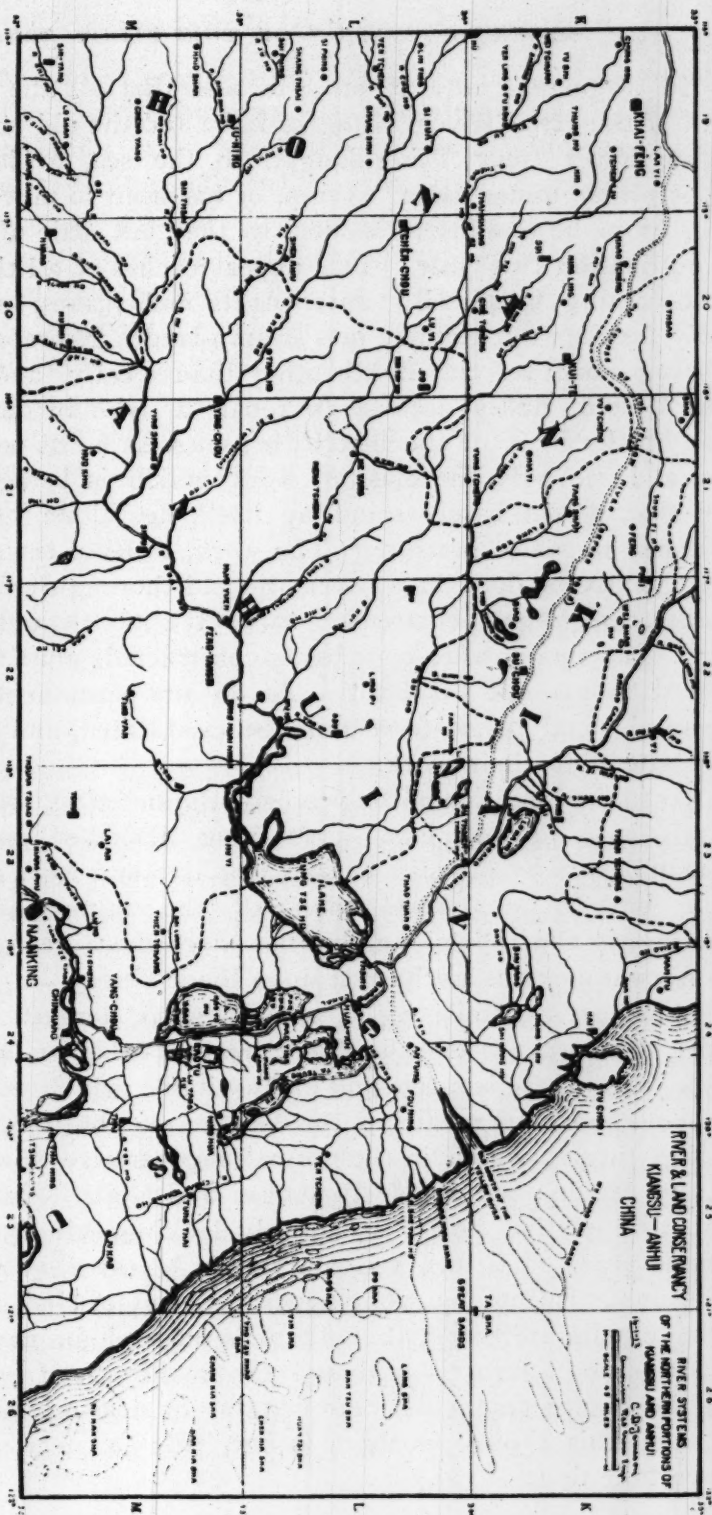
east, but as a flood time is necessary to make this possible, but little or no relief is obtained for the back-water floods in Anhui.

The water level in the canal at Tsingkiangpu, under normal conditions, is maintained by the water supply in that part of the canal coming from the north to 'Thaoyüan, six miles to the north-west of Tsingkiangpu, where the canal crosses the old bed of the Yellow River. As mentioned before, this portion of the canal is supplied with water by the river, some 70 miles to the north, and in floods much of this water has to be wasted.

The arrangement is as shown opposite. In flood times the waste sluices are opened, and the water passes to the sea through the various mouths of the River Yen, which was originally an artificial canal for the transportation of salt. Under normal conditions the waste water passes down the river past Wuatou, and as much of it as is needed runs through the three locks shown, and maintains the water level in the canal from Tsingkiangpu south, and the balance into the Hungtze Lake, the normal water level of which is lower than that of the canal flowing to Tsingkiangpu. In time of floods the lake level rises until some of the water runs into the north canal and out through the waste sluices into the Yenho, and some passes through the three locks and is wasted to the east of the Grand Canal, south of Tsingkiangpu. The amount of water passing through these locks is regulated with care.

One new feature has come into the study of these river systems and lakes, and that is the Tientsin-Pukou Railway. This railway crosses the Hwai River at Pengpu, some eight miles below Hwaiyüan, and crosses the flood area in a general northerly direction. Nearly the entire length is an embankment varying in height from 5ft. to 40 ft., crossing at nearly right angles to the dip of the land. Great care has been taken to leave what careful study shows to be ample openings for the passage of flood waters, and these have proven ample to pass the water and prevent the destruction of the railway embankment. The flood waters, which, before the building of the railway, subsided in a few days, now stand upon the land several weeks. I have not had time to prove this statement myself, and it is made upon reports from the native landowners.

RIVER AND LAND CONSERVANCY Kiangsu-Anhui, CHINA.
River Systems of the Northern Portions of Kiangsu and Anhui.



THE PRESENT CONDITION OF THIS FLOOD AREA.

In a general way it may be said that all the country north of the Hwai River, Hungtze Lake and the old bed of the Yellow River from Tsingkiangpu to the sea, to longitude 35°, is either under water, swamp, or has been so much under water as to be absolutely sodden, so that but little of it is fit for cultivation this year. The upper reaches of all the rivers are becoming filled with water-plants and rushes, which is slowly turning the country into swamp-land. No repair work is being done on the dykes other than locally, and this is labor wasted, firstly because to repair a dyke in one *li* and leave breaks in it in the next *li* is useless as far as protection goes, and secondly the class of work which is being done is such that it can barely stand by itself, let alone offer any resistance to water pressure. The work, to be of the slightest utility, must be done in a systematic and thoroughly first-class manner, and must be attended to twelve months out of each year. The dykes, after once being constructed, must never be allowed to get out of repair. To do any permanent good a river and canal police force must be established, and the men must attend to their work.

As to the condition of the people,—the suffering, starvation, cannibalism, robbery etc., have been described each year for many years by the missionaries who live and work amongst them, but to me, worse than all the acute and actual suffering, is the mental and moral effect these years of want and discouragement are having upon the sufferers.

Amongst a people with years of good harvests at their backs, although a terrible flood is a dreadful calamity, when the shock passes there is a rebound and a vitality which makes for strenuous work in repairing the damage and building guards for the future, which is the normal recuperative power of a healthy people; but in North Anhui and North Kiangsu this vital recuperative power is entirely lacking, killed by continuous years of failure and starvation. Year after year the crops are a failure by what appears an act of God, then the farm animals are eaten, then there is no seed for new crops, then the small farm is sold and the money soon expended, and the choice comes between begging or stealing, and often, not even this choice, as there is but little to steal, and the strong take that.

CONSERVATION AND RECLAMATION.

There are no engineering difficulties in the way of controlling the rivers, lowering the flood-level and reclaiming the waste land; it is purely a question of money and time. Under the present conditions, at least three crops out of five are lost over an area of some 30,000 square miles. The soil of this area is exceedingly rich, the climate such that two crops a year should be possible when the conservancy and reclamation work has been completed. Not only will heavy crops be possible over this whole section year by year, but some millions of acres (English), which now are absolutely worthless, will be available for cultivation. All of this makes the expenditure of the necessary money justifiable from a commercial standpoint.

Famine Conditions in North Anhui and North Kiangsu

BY. WM. F. JUNKIN.

THE region affected is, roughly speaking, two hundred odd miles from east to west and one hundred miles from north to south. In some places in this general region there were fair crops this year, in other places there were almost no crops at all. It is impossible to state accurately how many people inhabit this plain. To put the number at ten million is a conservative estimate.

The Famine Relief Committee has published the estimate of a million and a half who will certainly need help in this region this winter and spring. In Kiangsu province alone, north of Tsingkiangpu, there are fourteen different magisterial districts. We know that nine of these are this year afflicted more or less by famine. Last year, in Pichou district alone, the Chinese Government gave help to about seventy-three thousand families, equivalent to about three hundred and sixty-five thousand different individuals,—very nearly, if not quite, half the population of the district. This year conditions in Pichou and in several other of these Kiangsu districts are much worse than last. In fact the number of those who are in dire need is far beyond what we can have any hope of helping.

Last year the Chinese Government must have spent considerably over a million dollars in this Anhui-Kiangsu country. There is little hope of much help from that source this year. The people are looking to the Central China Famine Relief Committee as their only hope.

Famine is something that cannot be described by pen or pictured by camera. As we sit down to tables well laden with nourishing food, tens of thousands of families (not individuals) in this North Kiangnan section alone are trying to subsist on thin gruel that leaves them weaker each passing day. They are separated but a short distance from the great and well-supplied cities of Kiangnan.

If you were a famine sufferer you would probably stop eating meat, and would go without luxuries. There would be no more sugar in your coffee or tea and no more butter on your bread. You would be economical in the use of your grain and would cut your family down to one good meal a day. When the grain was all gone—why you might help others in a riot, or lie down and die! The Chinese famine sufferer in North Kiangnan does not do it that way. He has been through famines before, and he knows how to manage. A large family is often divided; part goes off as refugees, part stays at home. Those remaining at home take stock of what they have. They may find enough grain to last the five "mouths" that are left four months, if they eat the usual quantity. But then what will they live on for the remaining three months? Four months' supply must feed them for seven months, therefore they immediately begin to make their food thin—i.e. eat gruel instead of dry bread. Thus tens of thousands live through the famine year who would otherwise die. They know better than to eat up all their grain. The gruel gets thinner and thinner and contains more and more weeds and greens and less and less grain. Every resource is used to obtain eatable herbs. Everything not poisonous is put in the pot to help fill up.

The man of means sells first his cow and farm utensils, the poor man parts with his household goods. One by one all are "eaten up!" Then the doors and windows are taken down and carried to market. Finally the roof is taken down and sold. Then nothing is left but beggary or death.

I have personally been into thousands of families to investigate their appeals for relief. The most extreme cases do

not make any demonstration, they have gotten beyond that; they do not even beg, but are mute and motionless. Sometimes, when they understand that the ticket you have given them means life, tears will flood the eyes and roll down the cheeks. In investigating appeals for relief, we go from home to home and give tickets only at the home. We judge their need not so much by the looks of the home as by the faces of the inmates. A man may be suffering for the want of proper food, but if his face does not show the anæmic color or is not swollen from anæmia, we generally pass him by for those more needy.

Instances of true heroism are not wanting. "Why do you look so emaciated," we asked a woman, "when your children do not look so badly?" "Oh, I can't bear to hear them crying for food!"

After a while famine fever comes on, and multitudes who have been starving, but did not die, succumb in its deadly grasp. If it had not been that through years of poverty and hardship only the strong have survived, half would die in the first months of famine!

I have been in villages where half the houses were unroofed—the timbers and straw sold for food. Questions as to their condition often receive pitiful answers. "How has that family managed to have grain in their home at this late day?" I ask of one. "Oh, he sold his daughter the other day and bought some grain!" "What has become of that man's wife?" I asked another. "He sold her. They were both starving; a man at another village had a little something, was a widower, and offered, if she would come to him, to feed her and give her husband a little money present besides." To this breaking up of life-ties both parties assented. Such instances can be multiplied. Here is a typical case. The wife of an old friend of mine, who has twenty *mu* of land and whose family did not suffer extremely last year, had a severe case of famine fever in the summer. She is still crazy from its effects and imagines she is hungry all the time, and cries if they do not give her to eat even the most disgusting things that she happens to see.

This is the third year of famine in this section and the suffering this winter is extreme. In the early autumn, the resources of many men were already well-nigh exhausted.

Barrowmen had sold their barrows and had nothing with which they could make a living. By reason of the disturbed condition of the country, business has almost stopped, and multitudes who live by labor can find nothing at all to do.

"Have they saved anything?" one naturally asks. How could they? Fifteen years ago wheat flour sold at Suchien for eighteen cash a catty. Then a carpenter's or mason's wages were one hundred and eighty-three cash a day. All last year flour was selling at from sixty to eighty cash a catty, while an artisan's wages have advanced to only two hundred and three cash a day. At such a wage a man cannot satisfy his own hunger, not to mention that of his wife and children, or their need of clothes.

In former years the refugees went south by tens of thousands. This year they have been driven back. They are wandering like ants all over this north country. These refugees are the less reliable, less honest portion of the population; many of them are ready for plunder and robbery. Is it any wonder that the whole country is in a turmoil and that no property is safe? It is borrow as long as you can, then beg, then steal! This year the most violent passions are loosed. Hundreds of heads have been cut off in the effort to maintain order. Fear is the only thing that restrains. Half the population is hoping and waiting for opportunity to plunder. In previous years the promise of help by the Government held the hungry multitudes in check. This year nothing holds them down but the fear of death. When death is the only alternative, either by starvation or beheading, then nothing will hold them in.

Some complain that there is no gratitude shown by those to whom help is given. It is true that most of them appear to take what is given them as their due. But would we do otherwise under like conditions? Look at the French peasants during the revolution in France! A crowd of famine sufferers has to be managed, and to do this there must be soldiers and policemen, and many are knocked about in the inevitable scuffle. They know that many engaged in the past by the Government to distribute relief have gotten rich thereby. They know that many of their rich neighbors are now making money out of famine conditions. There is no doubt that many think we foreigners would not do this work if we did not get some advantage out of it.

Multitudes look to the missionaries as their friends. When we were called away in December by the Consul's orders, I saw strong men weep. With us gone, their future looked indeed hopeless. And this is a city where fifteen years ago we were cursed and mocked! Last year as a result of famine relief work, Dr. S. Cochran of Hwaiyüan Hsien was stricken with famine fever. While he lay at the point of death, fifty of the non-Christian people of that locality went to a temple and there, before the idol, prayed for the life of this good man who had come to help them and their people. They asked that fifty years might be added to his life, and, in their gratitude, they swore that they were willing in return to each one give up one year from his own life.

The following is another typical famine case. Mr. Chang who was forty-five years old, had one married son with a wife and three children, five other sons and daughters from seven to twenty years old, and an old mother of seventy; twelve mouths in all. They had a little plot of land, fourteen *mu* (about two acres). By economy and hard work, they managed to live in an ordinary year. Year before last, they could not make ends meet, so sold two *mu* of land. During the famine last year, they sold six *mu*, so that they had only six *mu* left. Last summer and autumn, nearly all the small crop they had was destroyed by floods. About the first of November, counting all they had saved and all they had gleaned from other fields, they found they had enough grain to last the whole family if they should eat "dry" (*i.e.*, bread as distinguished from gruel) for just six weeks. By mixing what they have with turnips, turnip tops, sweet potato vines, and other herbs they have been able to raise or gather, and eating gruel made very thin, they have enough for the whole family to exist on for three months or more. But it is seven months till harvest! What shall they do? To talk of the men and women finding work to do is out of the question. It would be hard to find in a good year, and this is famine year with revolution thrown in!

They hold a family council. They decide that the man Chang, the acting head of the house, with his oldest daughter, a girl fifteen years old, and two other of the younger children, together with the oldest of the grandchildren, shall remain at home. The married son will take his wife and two little children, two brothers and one sister and the old

grandmother and go where they can. They leave most of the little store of grain at home as they hope to get down to Chinkiang or Nanking and live on the gruel kitchens there, if they cannot find any work to do. They start out with a wheel-barrow, the man pushing, the woman pulling; there are two of the little ones, a lot of millet stalks for fuel, the kitchen pot and the large reed mat, which is to be their cover at night, on the barrow. The others trudge along behind. Day after day they go on, foot-sore and sick. They beg from the villages as they go.

At Tsingkiangpu they camp awhile and try to beg a living. But they fail. With crowds of others, they pile on to an old rotten boat, and, after a few days, are at Yangchow. From here they are driven back by official orders. The little baby has already died and been thrown out on the canal bank. Soon the old grandmother dies. They beg a mat and wrap her up and bury her by the roadside. The children cry all day and all night with hunger, and their little bare feet are pinched with cold. The young mother is sick from exposure and the food she has been eating, and would wish to die if it were not for the remaining child and the one she left at home. They have nothing to eat whatever!

What shall they do? There is nothing else left to do but sell the sister, who is just eleven years old. She, though a sweet-looking girl, brought just four dollars, Mexican! This however provides them with considerable grain, and they are able to reach home. They went out eight, and they come back five!

But what are they to do now? It is late in December—Christmas time. With all these at home, very soon every bit of the food they have will be eaten up. The wolf of hunger never moves from the door, but sits there, waiting. He knows now that sooner or later he will get most of them; and they know it too! But they do not die easy. During the first weeks in January, the second grandchild dies. Then the head of the house and two unmarried sons go out to beg. They wander up into Shantung, where they hear the crops have been better. But beggars are many this year; they beg and receive not. In an old temple just outside a southern Shantung city one exceptionally cold morning in February, a number of dead beggars are found. One of them was the father of this family. Towards the end of February,

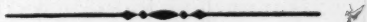
one of the sons comes limping home—a ragged beggar. He does not know where his brother is, has not seen him for twenty days!

There is no more grain in the house now. The gathered herbs have nearly all gone. Snow covers the ground. No food is to be gotten anywhere. The young mother's face is bloated and her eyes are glassy. She is drowsy now, like one sleepy from freezing. She does not much care whether she lives or dies. Her one remaining child does not look so badly; he has always been given the best. The husband is sallow and bloated too, and the fifteen-year-old sister is the picture of misery. All winter they had been trying to sell their six remaining *mu* of land, but the report has been spread abroad that, after the Revolution, there is to be a re-distribution of land, and no one would buy. At last an old land-holder has agreed to run the risk and add this little plot to his broad acres; but whereas the land was worth fifteen thousand cash a *mu* in good years, he will now give them only five thousand. But if they part with all their land, what will they do when the famine is over? They decide to keep three *mu* and sell three. This provides enough grain to keep alive the remaining members of the family another two months! Their wretched existence is stretched out till the days of June. Then famine fever attacks their home. All but one are sick. Another *mu* of land is sold. The young mother is not strong enough to rally from the fever, and—there is one less to feed!

Harvest, glorious, God-given harvest, is nearly here!

Of the family of twelve, five have died, one is sold, another has gone and they know not whether he be alive or dead; five are left to reap the harvest. But there are only two *mu* of land left to yield any harvest, and before them for all the coming years is a life of want and misery!

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"



Famine Relief as a form of Mission Work

BY ARNOLD FOSTER, WUCHANG.

"The thought of the symmetry and harmony and perfect oneness of the body of Christ is often present with me, and I feel persuaded that we need more charitable work for poor struggling souls, some care for waifs and strays, some aid to the destitute blind and some home for the destitute aged. These things would, if put on a proper basis, reveal to the Chinese a more perfect Christ; and this is our great business, the true road to success, the vision of the perfect Christ; the beauty and symmetry of the body answering to the Head will soon win the Chinese from their lifeless images as no other revelation will."

David Hill (in 1887).

WHEN I was asked to write a paper for the RECORDER on the above topic, my thoughts at once went back to a dream of my earlier missionary life, and I am tempted, for the sake of others whose minds may be exercised at the present time as mine began to be exercised nearly forty years ago, to record my dream, when I have first described the events which gave rise to it, and then to state some of the conclusions to which I have since been led in regard to the whole question of famine relief as a department of missionary service. I do this, not with the intention of advocating at the end some special course of action always applicable in times of famine, but rather with the desire of awakening serious thought on a most complicated and difficult problem, which in one form or another is always present with us,—the place of works of compassion, in our presentation to the heathen of the Gospel of the compassionate Lord Jesus Christ.

The dream to which I have alluded was not a vision that came with sleep, nor was it merely the passing fancy of an hour. It was in part the outcome of a time of great mental distress that I experienced in the first years of my life in China. Probably many another young missionary has had a similar experience as he came gradually to realize the poverty and suffering that prevail all around us when we once get away from the comfort, the affluence and the air of general prosperity that characterize the life of the foreigner living in any one of the well-managed foreign settlements of the East, and come into touch with China proper.

Passing out from the foreign surroundings of the European resident in China, the first thing that strikes the new-comer—if

7



WAITING FOR DISTRIBUTION OF FOOD.



CROWD OF APPLICANTS.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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behind his physical senses he carries a heart of compassion—is the squalor, the insanitary conditions, the poverty of the Chinese street, or of the life lived by the people in the country. The more he understands what he sees, the more he is made to feel the pain of meeting constantly with numbers of persons, men and women, young and old, who have habitually too little to eat, and too little of other things besides food that we regard as necessities of life.

That vision haunts some missionaries like a nightmare, and they begin to ask themselves, How can I, as a representative of the teaching of Christ, go on living in a style which even if it seems frugal and simple to the foreigner, must to the poor Chinaman seem one of luxury and abundance? Then there is apt to come a rebound of feeling and the question arises, What can one man do to change this state of things? How should I improve matters if I reduced my scale of living to the level of these poor Chinese folk? If I were to divide equally among them the difference between their average income and my own, would it avail anything to improve materially their position, or to lift them out of a state of grinding poverty? This second line of thinking, however, seldom avails to dispel the pain caused by the first.

Such thoughts in those days were agitating the minds of others besides missionaries. In some quarters they found expression in books written to upbraid Christians with the inconsistency of their practice and with their disloyalty to Christ in not striving after some kind of socialistic organization in which, so it was said, the greater part of the inequalities of life would disappear. Most of us have to learn that it is not on lines of artificial rules for the distribution of wealth that these difficulties can ever be really met; that after all, outward equality may lead only to uniform degradation, while true self-sacrificing love and true loyalty to the *spirit* of Christ's teaching can enable different people, amidst differing circumstances, to meet the problems of life differently.

But greater than the influence of anything I read at that time was the influence I felt from personal intercourse with a much-loved friend, by some years my senior—the Rev. David Hill of the English Wesleyan Missionary Society. With Mr. Hill all my thoughts on the subject of famine relief and of every other form of benevolent work in Missions have ever since been closely associated. From a comparatively early period in his

missionary life the thought had been impressed on my friend that he was called to a life of extreme simplicity, and this was the life he thenceforth consistently lived. When, on the death of his father in 1876, he suddenly became possessed of considerable means, his thoughts at once turned to the consideration of the way in which the money he had inherited could be used most effectively for the glory of God among the poor. "The burden of so much money," he wrote to his brother, "is more than I can bear unless God calls me to it, and therefore I pray and hope that some way may be shown me of disposing of at any rate the great part of it for the relief of the poor and suffering, either in China or in England. . . . It is out here, *i.e.*, in China, a most difficult matter, unless a man gives himself wholly to it. But being called to give myself to prayer and the ministry of the Word, I cannot see my way to do that; but the Lord will not leave me in this question, I trust."

Here we have a suggestion on which my mind has often dwelt since, and around which my dream that I have already referred to has frequently gathered, the suggestion that God may see fit to raise up men of large private means, who, having felt the burden of the world's poverty as Christ felt it, but not feeling for themselves any special call to the ministry, as preachers and teachers of His Word, would be willing to act as dispensers in China of His bounty for the relief of some of those great physical distresses to which in a land like this the people are always so liable.

Mr. Hill was soon to find himself drawn away, in 1878, from Central China where the rest of his missionary life was spent, to engage temporarily with others in the arduous work of ministering to poverty-stricken people in Shansi during the great famine that from 1876 to 1879 extended over large parts of North China. After that work was over, he stayed on for another year that he might minister to the spiritual needs of the people. Miss Hellier, in her *Life of David Hill*, speaks of the work of that time as constituting perhaps the greatest opportunity of his life. Looked at as a practical object-lesson of the way in which our Lord Himself cares both for the bodies and the souls of men, and never makes light of either, it certainly was so. The whole story, which is full of interest, may be read at length either in Miss Hellier's book or in an earlier memoir written by a former colleague of Mr. Hill's in

the Wesleyan Mission, and entitled *David Hill, Missionary and Saint*, by the Rev. W. T. A. Barber, M.A., now Headmaster of the Leys School.

Throughout the course of this famine relief work, although myself in England, I was in constant communication with Mr. Hill and was thus able to sympathize with him and his fellow-workers in the trials and joys through which they passed. Dr. Timothy Richard, who was one of these fellow-workers, made a deep impression on Mr. Hill by his earnest desire, in which Mr. Hill himself entirely concurred, that the work in which they were engaged should not be directed merely to the end of satisfying the cravings of hunger in the famishing multitudes. "God is teaching them terrible things in righteousness," wrote Mr. Hill, "and the next lesson,—that righteousness is love—who will teach them and how?"

While the famine relief work was being carried on by groups of workers in various parts of Northern China, money for the purpose was being raised by a Famine Relief Fund Committee, formed in London, of which the late Sir Rutherford Alcock, some time H. B. M.'s Minister in China, was Chairman, and the late Sir Thomas Wade a very active and enthusiastic member. The total amount sent out from the United Kingdom alone, either through the central fund or through the various missionary societies was about £50,000, and the money was raised within a few months. This was the first time in the history of missions in China that a distribution of food to famishing people had been carried out by foreigners on such a large scale, and there can be no doubt that the work made a great impression not only on the recipients of the bounty but also on the Chinese authorities. Only the year before, a vastly larger sum than this had been raised in Great Britain by voluntary contributions to an Indian famine relief fund, to supplement the grants made by the British-Indian Government to save the lives of natives of India during a great famine in the province of Mysore.

The fact that appeals of this kind, made to our countrymen at home, could produce such results of generous giving, seemed to show that if any permanent organization could be devised for providing in China object-lessons that would illustrate the manifold, widespread and active benevolences to which Christianity has given birth in Western lands, this would receive sympathetic support from many thoughtful persons at home

who distrust equally a philanthropy dissociated from religion, and a religion that dissociates itself from philanthropy.

Under these circumstances I ventured in January, 1879, to propound in an article, now lying before me, the idea of forming such an organization in England. I suggested that among its main objects, should be the establishment of something like a vigilance committee to watch over the interests of Chinese immigrants into British Colonies and to defend these people from gross wrongs such as some of them in the past had suffered from in other lands at the hands of white men; the Society should, I said, at the same time combat vigorously the then standing and unacknowledged injustice being done to China by the British-Indian opium trade; a further object should be to bring before the Chinese in China, examples of the highest and best sides of our modern civilization, of which they could not judge merely from purchasing our manufactures and observing our many devices for ministering to luxury, comfort and ease; still less could they judge of the blessings of Christian civilization from studying our military and naval armaments. In those days the missionary societies had done but little, outside of Medical Missions, to provide for whole classes of people such as those enumerated in the quotation from Mr. Hill that stands at the head of the present paper—those things that he says, if *put on a proper basis* would reveal as nothing else could 'the works of the Father' to which the Lord Jesus was ever appealing as a witness that the Father had sent Him. The putting of such works, and works of famine relief, 'on a proper basis' would be another branch of this society's work. Such was my dream, and if no such society has ever been formed, the dream has not remained altogether unrealized and unfulfilled.

One of our Lord's briefest sayings—only once recorded in the New Testament, and that outside of the four Gospels, is this: "It is more blessed to give than to receive." I saw in my dream a band of men deeply impressed with the *essential truth* of this saying, and recognizing the fact that the ever-blessed God is He Who gives to all, yet receives from none anything that is not already His own, resolving to devote their acquired or inherited possessions, as Mr. Hill desired to do, to the sole object of glorifying God on earth. I saw these men carefully planning and taking counsel together how they should, at the cost of personal labour, and with prudence and forethought, exercise the same scrupulous diligence in dispensing

their gifts to the poor that the children of this world devote to the task of accumulating riches for their own use and their own aggrandizement. Then I realized the contagion of self-surrender in the service of God and in the following of the Crucified One, and I saw how a band of such men would be sure to draw others of a like spirit to their side to devote their lives also to the work of lessening some of the inequalities of life, sometimes ministering in works of love and tenderness to suffering and sickness—sometimes working only for the prevention of these evils; sometimes devoting their energies to the relief of famine, sometimes engaging in yet more arduous and complicated undertakings for combating the causes of famine.

And then I noticed some changes that gradually crept over these men as they pursued their plan of life. One to whom it had been a great struggle to abandon a life of ease and of self-pleasing in the use of his wealth, for a life of self-renunciation and of plain living, became more and more indifferent to the pleasures he had surrendered, and more and more keenly interested in the results of his labours for the uplifting of the poor and needy Chinese. Another, too old himself to engage actively in such enterprises in a foreign land, sent out a son and a daughter who were in entire sympathy with his plan, to be his representatives and almoners amongst the poor of China, and furnished them liberally with all the means needed for carrying on the work on a worthy scale. A third starting out from the basis of only relieving physical suffering, reckoning himself unable to be a teacher of men, gradually was drawn on, from a sympathetic study of the plan of Christ, to see that after all a Gospel of forgiveness and inward renewal and conversion, is the only sure method by which the outward hardships and inequalities of life can be counteracted and remedied, and of that Gospel the would-be philanthropist became a preacher.

In one sense it is true that none of our dreams of the things God has in store for His Church are ever "fulfilled" in the lifetime of those who dream them, for the filling full of any vision God may give His people concerning His purposes is not the work of a lifetime or of one generation or of two, nor is it restricted to the narrow limits of which the dreamer dreamed. And yet I hesitate not to say that no one can look back on half a century of Church history in an age like that in which we live, and fail to see what wonderful progress has

been made in it in the direction of which I have now been speaking. The time would fail me to tell of the changes I have myself seen in religious ideals of missionaries and their supporters even during the forty years of my life in China. Some of these no doubt may have been changes for the worse, but by far the greater number have been changes for the better, due to an enlarged and constantly enlarging outlook among latter-day Christians on the purposes of God in the creation and redemption of man, and on the glory of God in all His works, whether in Nature, in History, or in the realm of Grace. Even thirty years ago there were missionaries who openly expressed want of sympathy with any attempts on a large scale to save life in time of famine—unless the lives of 'converts'—on the ground that we were here only to save men's souls! There were others, and not a few, who were opposed to missionaries opening schools for the education of Chinese children in the knowledge of any of God's ways and works in nature, in history, in mathematics, or aught else that could not be taught from the Bible! Enthusiasm on the part of a missionary for education, they regarded as a sign of spiritual declension. But one need not multiply examples of progress in the average Christian's outlook on the opportunities and obligations in the Mission field that God has laid upon him. In nothing is it more apparent than in the two matters with which we are just now specially concerned; (1) a deepened sense of responsibility among Christian men and women for the right stewardship of wealth, and (2) a more human and Christ-like sympathy with suffering and poverty existing to-day in such terrible proportions among the people of India and China—accompanied by an earnest desire on the part of many missionaries to be permitted intelligently to minister to it.

In the foregoing paper I have dwelt, as it will be noticed, on the establishment of an organization or society for dealing with such questions as Famine Relief, to be supported by voluntary contributions; but I have laid the chief emphasis on what may be done in such work by the personal service of wealthy men. I do not for a moment confound these two aspects of the question, but I regard the second as essential to the first. The experience of many years leads me to endorse entirely and unqualifiedly the remark quoted above from Mr. Hill's letter to his brother written shortly after the death of their

father: "The relief of the poor and suffering . . . is out here (in China) a most difficult matter *unless a man gives himself wholly to it.*"

The Chinese have a proverb 善門難開, "the door of benevolence is hard to open," and truly it is so. To administer charitable relief wisely and well in China, is, as everyone who has tried it knows, a task calling for knowledge, experience, watchful care, shrewdness and great patience. Plans for such administration drawn on a large scale and on really satisfactory lines, can neither be suddenly improvised by people who have never studied the problems involved, nor carried out by those who have had no previous experience in such work and have no special aptitude for dealing with its peculiar difficulties. If it requires special qualifications and shrewd business habits to enable men to *make* large sums of money, it requires not less exceptional qualifications of knowledge, observation and alertness of mind to know how to *dis-pense* large sums of money without either playing into the hands of sharpers and impostors, or pauperizing people by teaching them to try and live on charity in preference to earning wages by working.

Other things being equal, the man to whom the money belongs, especially if he himself has earned it by hard work, is much more likely to be a careful steward in its expenditure on works of mercy and charity than any deputy would be, especially if this deputy is a man who has had no business training and is already fully occupied with duties of another kind which he regards as having the first claim on his time and attention. Trustees to whom is committed the task of administering charitable bequests of men who are dead can hardly be expected, as a rule, to devote the same care to the work that the testator might have done had he superintended the gradual disposal of his money in his own lifetime. On the other hand, the man who is known to be a generous and careful steward of his own resources, in carrying on a work of benevolence will find that others who wish to dispose of their money in a similar way, but cannot be their own almoners, will appeal to him to help them.

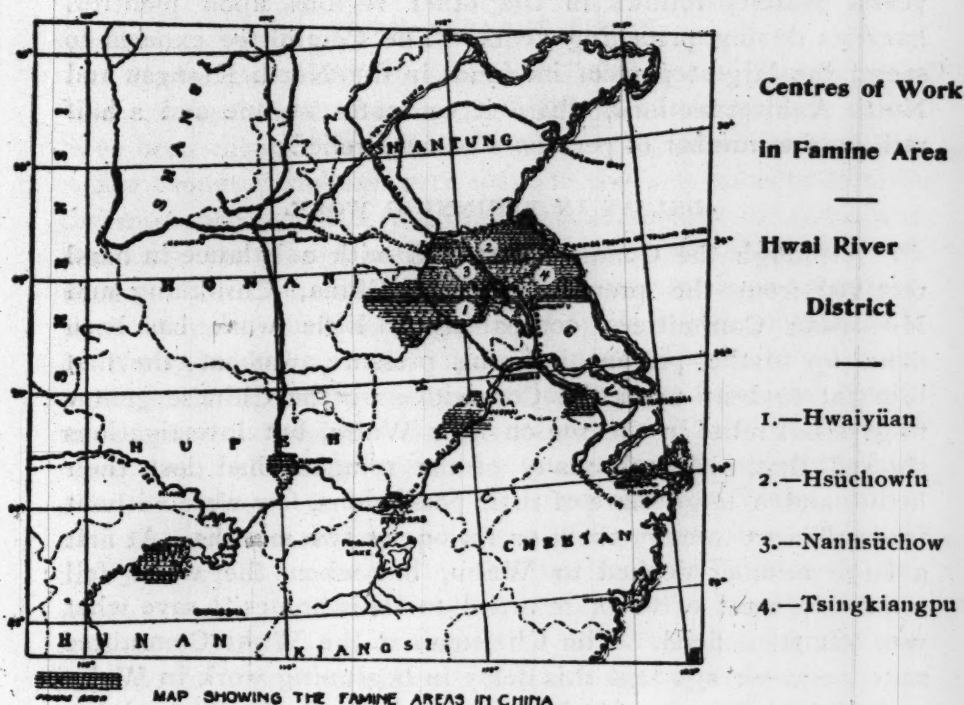
A permanent organization for the treatment of charitable relief in China, under the guidance of men who had made the subject their study and some of whom were themselves liberally supporting it, might at all times perform a very important

service in showing how the leaves of the tree of life are for the healing of the nations. But the subject, let me repeat, would need to be treated as one for study. "The desire to do right" it has been well said, "does not bring the sense of what is right." "Almsgiving in Apostolic times was essentially different from what we call by the same name." We are bound to study unweariedly how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time. "It is only through such patient study that we can gain a right perception of the Christian law for ourselves." These words were uttered in regard to the treatment of social problems in our own lands, but they have their application to every land in which the attempt is being made to illustrate the principles of the Kingdom of God as they have to be applied to the life of man on earth. 'The substitution of a merely emotional and indiscriminate 'charity,' whether at home or on the Mission Field, whether among so-called Christians or amongst the heathen for the good works for which we were created in Christ and which God has prepared for us to walk in, can never fail to retard rather than to advance the cause of the Kingdom. The denial of our responsibility for ministering to the physical needs of the poor must ever be a denial of the teaching and example of the Son of man. Where organized coöperation for such work is impossible, the duty of the individual believer 'to do what he or she can' must remain in all its indefiniteness to be dealt with by the individual conscience according to the individual opportunity.

NOTE.—I had hoped at the close of this paper to call attention to a most suggestive and helpful article on "The Bread Problem of the World. Our Lord's First Temptation," by the Rev. W. W. Peyton in *The Expositor* for 1889. Without this reference the subject of my present paper is from my own standpoint incomplete. But what I have written is already long enough. I may, however, at some other time attempt to summarize Mr. Peyton's fine exposition of our Lord's reply to the temptation "If Thou be the Son of God, command that these stones be made bread."—A. F.

Famine Notes.

BY THE SECRETARY OF THE FAMINE COMMITTEE.



FAMINE AREA.

THE above map shows the section of the country where famine exists this year in the Yangtze Valley. In addition, there is a small area in Eastern Shantung of about 400 square miles, where distress is also very great.

THE POPULATION AFFECTED.

The Committee estimates the number of those needing relief at between two and a half and three million people. They are distributed as follows :—

| | | | | | |
|------------------|-----------|---|-----|-----|-----------------|
| Kiangsu Province | (north) | ... | ... | ... | 1,000,000 |
| " | (central) | ... | ... | ... | 100,000 |
| Anliwei Province | (north) | ... | ... | ... | 500,000 |
| " | (central) | ... | ... | ... | 300,000 |
| Shantung | " | ... | ... | ... | 100,000 |
| Chekiang | " | ... | ... | ... | 30,000 |
| Kiangsi | " | ... | ... | ... | 70,000 |
| Hupei | " | ... | ... | ... | ... |
| | | Including those rendered homeless by the destruction of Hankow | ... | ... | 500,000 |
| Hunan | " | ... | ... | ... | 100,000 |
| | | | | | <hr/> 2,700,000 |

The sections in North Anhwei and North Kiangsu and in the Chengteh Prefecture in Hunan have been subject to repeated famines, so that the distress there is exceptionally great. This year's scarcity follows in the other regions upon plentiful harvests during preceding years. The Committee expects to spend the largest part of its funds in the North Kiangsu and North Anhwei sections, where it estimates at one and a half million the number of persons who need relief.

DELAYS IN BEGINNING WORK.

Although the Committee started with a balance in hand received from the previous Central China, Chinkiang and Hwaiyüan Committees, comparatively little work has been done up to the present. Strong pressure was at the first brought to bear upon the Committee by the Chinese gentry to give out relief in the region near Wuhu, but investigations showed that, although many of the refugees had lost their homes and a large share of their possessions, few were without food sufficient to carry them on for one or two months. At first a large number flocked to Wuhu, but when the water fell somewhat most of them returned to their homes to save what was left from flood. The Chairman of the Wuhu Committee stated a week ago that this delay in beginning work in Wuhu and the decision to employ famine labor in building dykes which will benefit chiefly the small landowners is proving very beneficial in that it shows the rich men of that region that the Famine Committee has no intention of shouldering responsibilities which they should bear, nor of doing for them the work of protecting their fields from future floods.

In North Kiangsu the Committee has been prepared for six weeks past to employ several thousand men at work, but the disturbed condition of the country has thus far made any relief works in this neighborhood and in North Anhwei quite impossible. At its meeting on January 5th, the Committee appropriated Tls. 50,000 in order to begin work in North Kiangsu, and the missionaries who are located there and others who have volunteered are ready to begin the work as soon as protection is afforded. It is hoped to begin during the present week, and the brighter political outlook makes it probable that the field-work can now be gotten under way. To delay it will mean very great suffering, for nearly half the population was quite unprepared to face these winter months, and the disturbed

condition of the country has led even the poor to sell grain which they should have been keeping for the coming months, and which they will have to buy again at a loss.

WORK ALREADY BEGUN.

Under the direct supervision of the Roads Committee of Wuhu several hundred men, enrolled from amongst the refugees, have been engaged in building roads which serve also as dykes. A few thousand dollars were spent in this way so as to care for the most needy, while waiting until sufficiency of funds and the fall of the Yangtze should permit the undertaking of larger works. The Committee at a recent meeting made an appropriation of \$20,000 for the rebuilding of dykes in the neighborhood of Wuhu, and the local Wuhu Committee has been instructed to direct its attention to those which will be beneficial chiefly to the small landowners, and to employ only the most destitute upon them. The suffering is most acute in the Woowichow district on the north bank of the river opposite Wuhu. This rich sub-prefecture contains in all 1,300,000 *mu* of land, much of which is owned by rich landlords. The outer dyke, which protects this land, is nearly sixty miles in length, and the cost of rebuilding it is estimated at between \$150,000 and \$200,000. The Committee is trying to get the rich landlords to contribute money for this propose. It is absolutely necessary, if they are to have any crop at all in 1912, that the dykes be rebuilt, and the Committee hopes that the work can be done, and done in a lasting way under the supervision of a competent engineer.

The water in the Yangtze is still seven feet higher than is usual at this season of the year, and much of the land that was flooded this summer still lies under several feet of water. Until there is a considerable fall in the river, work on this great dyke will be impossible.

The Committee is fortunate in having at Wuhu the services of Mr. Berents, the Engineer who is in charge of the Wuhu Railway and who has offered his services to the Committee.

MR. BAILIE'S PLAN FOR RECLAIMING WASTE LANDS.

At Nanking, Mr. J. Bailie, of the University, has been employing several hundred refugees for some months past. The money for this work has come largely through the American Methodist Mission, and that which has been given

through the Committee was specially designated for this purpose by the Methodist Mission. Mr. Bailie has long been desirous of seeing the land outside the city developed, which, after being brought under cultivation, might be purchased in easy payments by the farmers themselves. President Sun Yat-sen has interested himself in this plan, and the latest reports state that he has granted to Mr. Bailie in Nanking 1,000 *mu* of Government land at the foot of Purple Mountain. Mr. Bailie further contemplates using famine laborers in developing similar unproductive land in North Anhwei not far from the famine area. Believing that his plan may prove of immense value in helping solve the famine problems of North Anhwei, the Central China Famine Relief Committee has voted Mr. Bailie \$5,000 for the support of 100 refugee families until the spring. This money will be paid in monthly instalments when the Committee has satisfactory evidence that the land has been procured and that the plan for its development is workable.

There are large tracts of uncultivated land south of the Hwai River and of the Hungtze Lake. Mr. Bailie has personally inspected this region, and is of the opinion that there is good undeveloped farm land which could easily support a population of 1,000,000 people. This land is near to those parts of North Anhwei which are now subject to constant floods; it is crossed by the Tientsin-Pukou Railway, and if Mr. Bailie can prove that it can be cultivated to advantage and will yield a reasonable crop he will be rendering a very valuable service to the Chinese Government and will have pointed out one of the ways for famine prevention that must be taken during the next few years if another famine is to be averted. It will take years to reclaim the Hwai Valley and the low lands of North Kiangsu with their 30,000 square miles that are subject to periodic floods. In the meantime there is every probability that other floods will occur, and the Government must either be prepared in the event of another famine year to supply work to all the destitute or it must move the people now living on the flooded lands to higher grounds and assist them in bringing the land under cultivation.

RELIEF OF THE DESTITUTE IN HANKOW CITY.

Upon the receipt of urgent appeals from Rev. A. Foster and others in Hankow the Committee voted to issue a special appeal for Hankow relief. It has thus far received in response

to this appeal \$1,466.86 and Tls. 27,305.03; almost the entire amount being contributions from the Chinese. Tls. 10,000 has been received from the Finance Department of the Provisional Government in Canton, and the Chinese residents in Hongkong have been especially liberal in their contributions. They have contributed in all through the Committee up-to-date \$68,000.

At Hankow a public meeting was called representing all the different elements of the community and a Committee has been formed of which Bishop Roots is Chairman and Mr. E. Mirow of the Deutsch Asiatische Bank is Treasurer. This Committee will have entire charge of the distribution of relief and expects to require some work in return for the money given.

The Committee reports that in consequence of the combined effects of the war and famine added to flood an amount of destitution exists among the population in the Wuhan region which is without parallel in the memory of foreign residents. Now that the refugees are returning to Hankow there is a demand for building materials, clothing and food stuffs. The Committee plans to give assistance only in return for work, and intends to employ those whom it assists upon work which shall have permanent value. Of course the aged, the sick, the infirm and children will be given aid free.

OTHER REGIONS WHERE RELIEF IS NEEDED.

The famine-affected region in Chekiang is comparatively small. It comprises an area along the southern shore of Hangchow Bay round about Yüyao (in the Shaoshing prefecture) and is some distance from the main lines of travel. Chekiang has in the past been notably free from famines, and for that reason the distress in this region has attracted less attention than in those parts of the country which are better known as being subject to every recurring famine. It has been reported that the rich gentry of the Yüyao region are contributing liberally. In beginning relief work here the Committee has, following the suggestion of Bishop Molony, decided to employ a system of "test work" such as is used by the Government of India in order to ascertain whether the need is real and extensive. This system involves the employing a comparatively small number of people—say 200 or 300 at less than the market rate for day labor. It is possible to judge, by

the way in which those employed stay with the work and the eagerness or lack of eagerness with which others ask for employment, whether there exists much genuine need for famine relief in the given locality.

A number of the gentry from Wuhu district have purchased 10,000 bags of rice which they are sending to their home region to be sold at cost price. Similar work has been undertaken by gentry from the Ningpo region, to which 4,200 bags of rice, to be sold at cost price, have already been sent.

In Shantung an area of about 400 square miles around Pingtu is affected by famine. It is estimated that some 60,000 people are likely to suffer in this region, of whom nearly half are in immediate need. Here, as in Chekiang, famine condition is unusual. A missionary who has been in that region for twenty years says that this is the first time he has seen the region suffering from this cause. Some of the people are already reduced to living on dogs and boiled leaves. The local Committee is purchasing and distributing dried sweet potatoes and potato leaves.

It is reported from Paotingfu that a considerable area south of the city was flooded last summer, and in addition the late crops were attacked by plant lice, thus causing complete famine. The situation is being accentuated by political conditions, it being impossible now to export certain of the products upon which the people of the region rely for incomes.

TO SAVE LIFE, THE MAIN AIM OF THE COMMITTEE.

While the Committee will ever keep in mind the larger question of preventing future famines, its main object is to save life, and all work done will be subordinated to this end. It is for this that the money is given, and this will always have the first place, but the fact cannot be overlooked that if a man be made to work for the relief he gets he must receive more food than if no work were required. This means that the number of those who receive relief where work is required is less, in proportion to the sum of money expended, than that where food is merely doled out. The missionaries who gathered at Kuling last summer to discuss the question of famine relief were, however, of the unanimous opinion that the country was being absolutely demoralized by the giving out of relief without requiring work in return, and the responsibility of seeing that

the needs of all are supplied must be laid upon the Government and those whose hearts are touched by the cries of this mass of suffering humanity.

THE FUNDS OF THE COMMITTEE.

The Committee has thus far received :—

| | | |
|--|----------------|-------------|
| General account. | Tls. 77,683.23 | \$54,787.06 |
| Specially designated contribution for Hankow relief. | 27,305.03 | 1,466.86 |
| For Nanking relief under Mr. J. Bailie. | | 5,000.00 |
| Nanking Red Cross. | | 2,000.00 |
| H. E. Chiang Chien, Hwai River Conservancy Work. | | 100.00 |
| Kiangsu Famine Relief Work. | | 500.00 |

In order to insure the honest use of all funds the Committee has adopted the following financial safeguards:—

Depositing all funds with the International Banking Corporation or the Hongkong and Shanghai Banking Corporation.

The keeping of the books of the Committee and auditing of all accounts by Messrs. Lowe, Bingham and Matthews, Chartered Accountants.

The referring of all questions of finance to a Finance Committee consisting of the two Treasurers and the Rev. G. H. Bondfield.

The adoption of a rule requiring that no sum exceeding Tls. 1,000.00 shall be appropriated at any meeting of the Executive Committee, except by unanimous vote, unless previous notice of twenty-four hours has been given to each member.

The placing of all purchases in the hands of a purchasing Committee consisting of W. F. Inglis, Esq., T. F. Cobbs, Esq., Chu Pao San, Esq., and Yeh Wei Chuen, Esq.

PUBLICITY CAMPAIGN CARRIED ON FOR THE COMMITTEE

BY MR. E. H. CRESSY.

The Executive Committee decided in December to begin a publicity campaign by way of appealing for aid, with the result that 1,000 personal letters have been sent to the Chambers of Commerce of 350 American cities and the editors of 650 daily papers; printed letters have been sent to about 500 editors of religious and secular periodicals; and letters have

been sent to about 3,800 individuals, the total being 5,330. The whole country has been carefully and evenly covered, so that in each of the 350 cities referred to, a number of individuals, proportionate to the size of the city, have been asked to coöperate. The names of individuals to whom to write have been furnished in most cases by friends of theirs here, and these friends have also been of great service to the Committee by writing brief personal notes. In cases where personal notes were not available, brief letters have been sent over the signature of the Secretary, so that each appeal has a personal touch.

Now letters are being written and sent to a selected list of papers and periodicals in Great Britain, and a certain amount of literature has been sent, and more will be sent, to other countries. The appeals are being followed up by news-bulletins sent every few days to some 700 newspapers throughout the world. The Committee hopes by means of this campaign which Mr. Cressy is actively pushing to get a conception of the conditions in China and a realization of the great need of liberal contributions before the people of every country from which considerable contributions may be expected.

GOVERNMENT FAMINE RELIEF.

While famine conditions in Central China and the question of famine relief are being brought repeatedly to our attention, it often occurs to us to wonder—and it is certainly natural that we should propose the query—what has the Government done and how has it done it? From that it is but a step—whether the first question has been answered to our full satisfaction or not—to the further query, what can the Government do now and what is it likely to do?

It is to the answering of these questions that it may be well now to devote some little attention.

What has the Government done and how? To begin with, the Chinese Government is known to have given in each of the famines of recent years considerable sums of money. How large the sums appropriated and how large the sums which have reached the final consumer it is impossible for us to state. Estimates which have been made as to the amount actually applied by the Government for relief during the famine of last year vary all the way from Tls. 500,000 to Tls. 2,000,000.

The method by which the Government appropriation has been administered has some commendable points, but on the

whole it is open to very considerable criticism. An Imperial Commissioner is appointed to have oversight and charge of relief work. Last year such a Commissioner was appointed in North Anhwei. That the post was looked upon as an important one is indicated by the fact that the Commissioner appointed, Fung Hsu, had formerly been Governor of the Province. This official is a man of good reputation, has the virtue of being past middle age and has been well thought of by the people. The Commissioner appointed a deputy commissioner for each magistracy. There were organized in each magistracy associations for famine relief, and the gentry and local officials were expected to coöperate with, and lend every assistance to, the deputy commissioner. Canvasses were made throughout the distressed region. A specially designated inspector accompanied the local agent upon a tour of inspection and the investigation involved was made with a fair degree of care and thoroughness.

The inspectors, in making up their returns, arranged lists upon which the names of families were enrolled in four classes: (1) those who were sufficiently well off to be able to contribute for the relief of others; (2) those who, though not able to contribute, would themselves not be in need; (3) those who were in no immediate distress, having on hand supplies sufficient for some months, but who would probably require assistance before the coming in of the next crops; (4) those who, at the time of the first distribution, in January, already required relief.

When this canvass had been completed, the names of those who were to receive help were written on lists and posted on the walls of temples from which the distribution was to take place, while tickets were issued to each family to whom it had been decided to give relief. It is evident that in places there was a certain amount of misappropriation which must be attributed to "squeeze;" but how much of this there was, it is not possible to say. All of the people on the lists received some aid. At times the amount given varied, of course, with the circumstances of the recipients, distinctions being made even among the evidently needy: the poor were given one sum; the very poor a larger sum.

The distribution was made as a rule not to individuals, but to families. It was by families that the people were taken account of in the canvass, and by families they were made

recipients of aid. Here, as in so many other cases in the Chinese social and economic system, the family was regarded as the natural unit. The amount given was by no means always such as to be really helpful. There were times when it was so little that it scarcely made up for the expense of the trip which the applicant had made from his home to the point of distribution. Two main distributions were made, spoken of as the winter and the spring distributions, in addition to which there were two *chieh chen*, or emergency grants, for immediate relief, for which special canvasses were made.

How efficient can this relief be considered to have been? It was undoubtedly successful in a measure, for it helped many a family which would doubtless, without it, have gone to the wall. It cannot be questioned that it saved many lives. One marvels at how these small pittances, as low sometimes as 300 cash per family, and scarcely ever more than 2,000 cash, can have done any good; but just this small sum was enough in many a case to turn the scales. Not the least of its benefits was that frequently it helped fan the fast darkening spark of hope back into a tiny blaze. The warmth of a single meal gave new strength and new courage which carried men past a point of despair. This is the chief justification, often, for the system of small doles, but at best it was a hit or miss policy. Many lives were saved, but how much money and food given in these small sums served simply to prolong for a few days or hours the agony of starvation which was inevitable without continued aid!

The real efficiency or inefficiency of the method can be estimated only from a larger point of view: that of its ultimate effect upon the people of the region and upon the famine problem as a whole. Did it, can such a method, better the people or materially improve their condition? Does it give them any guarantee or any hope of food and shelter in years to come? Is such relief sufficiently effective to be deserving of endorsement?

The giving of free relief on a wholesale scale, be it by Government or by benevolent organizations, is, of course, more or less demoralizing. Between Government relief and relief from other sources, the people appear to make a distinction. They seem to feel that when the Government is giving away money every one is entitled to receive a share; the Government is a great impersonal something and should neither know nor

show discrimination. On the other hand, they recognize the right of benevolent individuals or organizations to give where, to whom, and only to whom they chose. Consequently, although in either case almost the whole country population makes application for relief, in case the Government officials refuse to give aid to certain individuals there is an outcry; while, when unofficial organizations give to some and refuse to give to others, the rejection of some is looked upon as natural and right. Still, whether through Government channels or through a benevolent fund, any sort of distribution which consists of giving something for nothing is essentially demoralizing. The thought that one's livelihood is staked upon success in obtaining a relief ticket, and that apparent destitution is a pre-requisite to getting such a ticket, produces an indifference to honest labor on the part of the poor. At the same time the knowledge that money is being given away in the neighborhood, thus lessening suffering and removing the likelihood of disorder, robbery and riots, but not contributing in a positive way to their immediate advantage, renders the gentry apathetic and insensible to their responsibilities. Such is the general ground upon which any form of out-and-out giving of free aid is open to objection.

In what ways has the system of Government aid been especially unsatisfactory? There are several points upon which, as observed in recent years, it is open to criticism:

(1) It has lacked the element of sympathy, of heart. Officials appointed by the Government to administer relief have too often gone about this task performing the functions which have been allotted to them as a matter of routine and not because of any particular interest. They appear not to have been actuated by any real enthusiasm for the task in hand, and they certainly have given little or no thought to the question of permanently improving conditions.

(2) It has lacked positive motive. Its object has seemed too frequently to be, not the saving of life, but the saving of face. Often just enough has been done to ensure against local uprisings; the grants made have been such as to impress the *minds* of the people rather than to benefit their bodies.

(3) The form in which the relief has been given is not the best. Very little grain has been distributed, almost everything was given in money—copper coin. The result has been that when a distribution was made in a certain district, the

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price of grain in that locality immediately rose, and the purchasing power of the money thus suddenly thrown on the market was reduced sometimes by more than twenty per cent. This affected disadvantageously not only the famine sufferers but the whole community.

(4) The Government failed for some reason to make adequate provision for guaranteeing prompt remission of *likin* on supplies destined for famine use. All such supplies were supposed to be duty free, but the *likin* officials caused many delays by holding boats and requiring forms and assurances which involved an exasperating amount of red tape.

(5) It has not reached the root of the evil. It has done nothing to prevent the recurrence of famine. It has been like pouring water into a sieve. No honest attempt has been made in recent years to keep the canals dredged and the embankments in good repair. Some work has been done each year, but so little and so unsystematically that it has had almost no permanent value. Often dykes have been repaired in short sections, with the result that the very next flood coming in behind has swept out the whole construction.

(6) It has been like administering opium to a sick man to quiet his pain rather than giving him a medicine which will work a cure. As a matter of fact neither an opiate nor a cure is the real desideratum; what is wanted is a preventive. The Government ought long ago to have made—during a period when there was temporary freedom from floods and famine—provision by engineering works to prevent floods and save the country from need of medicine or anaesthetic.

Summarizing, we may criticize the method of Government relief in recent years upon the scores that : it has lacked heart ; it has lacked positive motive ; it has erred in the method of distribution ; it has been hampered by official red tape ; it has accomplished nothing permanent ; it has dealt only with famine and not with the causes of the famine.

China has not been without laws on the subject of famine relief. One law has required that officials in suffering districts shall give notification of conditions to their superiors. The local official who fails to do this is subject to removal and perpetual disbarment from any public office. A magistrate is allowed forty days from the time in which famine becomes apparent in his district for giving this notification ; but a Viceroy or Governor must report to the Throne within five

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days of his receipt of such information from his subordinates. Another law of the Empire requires the levying of a special tax on all lands which profit by the building of dykes. The Government has had in mind the principle of special return for special benefits. But this law has been too little observed; and, supposing it were observed, the collection of special taxes profits little if the proceeds are not applied in an effective way.

There have perhaps been times when the Government relief has been effective. It certainly can have been so, and when we consider the great engineering skill and the solidity exhibited in some of the dykes which have been built in past centuries (such as that built along the north side of Hangchow Bay in Chekiang, and that running for forty-five miles between Meichikia and Tsingkiangpu in Kiangsu), it is evident that it is not for want of ability nor for want of example, nor because of lack of labor that this form of work has been neglected. Famine prevention and famine relief ought to be Government functions, and the Government ought to be able, because of its superior facilities for getting information and making distribution, to do such work more scientifically and more efficiently than can any other body. However, the efforts of the Government in famine relief during recent years may be characterized as unscientific, lifeless, devoid of present efficiency and lacking in foresight.

It is now pertinent to ask what is or what may be the attitude of New China toward famine relief. It seems that there are only two ways in which famines may be put an end to in the main famine area. One of these is to temporarily depopulate the low-lying, flood-subjected regions in favor of the higher lands. The people could be removed to certain still-uncultivated areas in North Anhwei, and given assistance in establishing themselves there. Then emigration into the evacuated region could be prevented and reclamation works could be undertaken with a view to making the land ultimately given inhabitable. The idea of permanently abandoning these several thousand square miles of very fertile land in a densely populated portion of the Yangtze Valley and allowing the region to become a swamp is one not to be entertained. The alternative plan involves leaving the people where they are, assisting them as may be necessary, but giving them assistance by way of payment for their labor—this labor to be employed in the useful and practical work of reclaiming and conserving

the land upon which they are living. The work upon which they would be employed would be a part of an extensive programme of hydraulic engineering intended to reclaim the whole region. This plan calls for the building of dykes, the digging of canals, and the cutting of a channel from the Hwai River valley to the sea. Neither of these alternatives is simple; either one will take time and require much money. There is bound to be much suffering before either can be carried out. No plan can remove the necessity for helping the people now and for some time to come. Is not a plan whereby the money which goes into the region is turned to useful account by being expended upon constructive works, the more practicable and simpler of the two?

The Chinese have an expression which shows that the principle of employing the needy rather than giving doles is by no means new to them: *I Kung Tai Chen*—"Give employment for relief."

311. Memoriam.—A Great Missionary Fallen.

BY T. W. AYERS, M.D.

ON January 3rd, 1912, Rev. J. B. Hartwell, D.D., after a missionary service of fifty-three years went from Chefoo, China, home to heaven.

In the death of Dr. Hartwell indeed a great man has fallen.

In the history of missions in China he must be given an important position, for—

It was he who baptized the first man in Shantung Province, which now numbers its native Christians by the thousands.

It was he who baptized the first woman in Shantung.

It was he who organized the first Protestant Church in China, north of Shanghai.

It was he who organized the first Chinese Baptist Church in America.

These things give him a unique and important place in the missionary history of China, and especially of North China.

Jesse Boardman Hartwell was born in Darlington, S. C., October 17th, 1835, in answer to the prayers of his father for a son to be given to the Lord as a missionary to the heathen.

He was appointed as a missionary to China by the Foreign Mission Board of the Southern Baptist Convention, February 1st, 1858, was ordained to preach the Gospel in May 1858, and sailed



THE LATE REV. J. B. HARTWELL, D.D.

1871
JAN 10
1871

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from America for China on a sailing vessel in August 1858, reaching Shanghai March 12th, 1859; having spent seven months in a voyage that can now be made in twenty-odd days.

After spending less than two years in Shanghai he decided to go to North China and open work in Shantung, and on December 31st, 1860, he reached Chefoo. What is now the important port of Chefoo, with more than a hundred thousand people, was then only a small fishing village, and while now all the important countries have legal representatives here, then not one of them had a Consul. Dr. Hartwell was accompanied to Chefoo by Mrs. Hartwell and his co-laborer Mr. Holmes. It was decided that Holmes should remain in Chefoo and that Hartwell should go to Tungchow, which is about fifty miles northwest of Chefoo. Dr. Hartwell reached Tungchow on March 1st, 1861, he being probably the first foreigner to enter that city. He left Mrs. Hartwell in Chefoo until he could secure a house in Tungchow. On reaching Tungchow he stopped in a Chinese inn, and there the Mandarin and many of the gentry called to see him. He made friends and when it was known that he wanted to rent a house the Lord provided a man who was willing to rent him one of the best houses in that old city, and the Lord provided the way to get the consent of the Tungchow official in an interesting way. The official invited Dr. Hartwell to a feast. While they were dining the man who owned the house appeared on the scene and made known to the official that the foreign teacher wanted to rent his house, and asked what he should do. The Mandarin could not well say no in the presence of his guest, and so replied, "Let him have it." This veteran missionary always afterward in speaking of this matter said, "the Lord provided the way."

Dr. Hartwell was an able preacher. The first Sunday he was in Tungchow he preached on the street, and during this, the first Gospel sermon preached in that city, the Holy Spirit sent the arrow of conviction into a man's heart. He afterwards gave his heart to the Lord.

Thus the work began in Shantung, and for many years this dear brother who has just been called home was regarded as one of the great preachers of Shantung.

On account of sickness in his family in 1875, Dr. Hartwell went to America, and spent fourteen years in work among the Chinese in San Francisco, and while there organized the first Chinese Baptist Church in America. After returning to China he became the pastor of the church in Tungchow, which position he held until the Bush Theological Seminary was established by the North China Mission, when he became one of the teachers, the teaching in this Seminary being his last work.

The space allotted for this notice will not permit me to tell of the many interesting events in the history of this great missionary, but I feel that I must tell this one to show what close relationship existed between this man and his Lord: Fifteen years ago when Dr. Hartwell was very sick, and doctors and friends thought his days could not be many, the Lord revealed to him that he had yet

fifteen years of life, and from that day he never had a doubt but that he would live until 1912. This revelation he made known to his family at the time he received it. In talking with the writer, as his physician, he said last year, when he was very sick, that he could not go before 1912. During his recent illness as the writer stood by his death-bed he could not see how he could last until the first of January, but the Lord kept His promise to not call him before 1912.

Correspondence

WEEK OF UNIVERSAL PRAYER TOPICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I have the hospitality of your columns to appeal to the Evangelical Committee to modify their Annual List of suggestions for the Week of Prayer in two directions: the standpoint should be broader, the language more scriptural.

Probably those who prepare the list have hardly realized in to how many languages it is translated. Attempts to modify the list for particular districts have been rightly felt to interfere with one of the most beautiful thoughts of the week, viz., that on the main lines of prayer the Evangelical Christians of all lands are joining. Alterations cannot be made by any really representative body of men and therefore fail to please those for whom they are made. But a list that is to be literally translated into many tongues and that is meant for the guidance of many different types of mind can scarcely be successful unless it is almost confined to the one form of universal Christian thought—God's Word.

Take for instance one topic suggested for this year: "That

the Ministry, the Ordinances, and the Organisation of the Church may be regarded as organs for the in-dwelling and in-working of the Holy Spirit." That sentence would be enough to make the most fluent translator pause. The thoughts of the topic, as far as they are worth praying about, could have been put much more intelligibly for Home Churches had the language been more scriptural. Chinese Christians happily know little about the "preaching that seeks to solve problems." I venture to say that that particular topic would have been better for European and American churches had it been confined to the latter half, "For more of the preaching that seeks to save souls." Other and less suitable preaching is by no means confined to seeking solutions of problems.

To how many lands was it unsuitable to ask "For the *Continuance* of Bible Teaching in all schools"? By all means let each country add to the list suitable subjects of prayer; but let the list for the whole world take a point of view suitable for the whole world.

I am,

Yours sincerely,

GILBERT G. WARREN.

Changsha.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Historical Evidences of Christianity,
by Rev. Timothy Richard. Second
Edition. 1911. C. L. S., 35 cents.

This book of 207 pages, which has passed through five editions in Chinese, under the title of **救世教益**, is republished in English dress for the benefit of missionaries and others labouring for the people of China.

It is divided into seven chapters setting forth in turn the material, intellectual, political, social, moral, spiritual and present benefits of Christianity. Dr. Richard points out that "Buddhism is too much occupied by empty metaphysics and speculations about the future world, and too little occupied with the present," so he endeavours in this work to indicate some of the practical ways in which Christianity works. It contains a good deal of useful information, and should do an enlightening work in the mind of any English-speaking Chinese who desires to know something of the way in which Christian principles may be applied.

F. W. B.

The Chinese Tract Society.
33rd Report 1910-1911.

New life is soon evident. The general appearance and the contents of the recently-issued Report of the Chinese Tract Society of Shanghai point the same way. The appointment of an Editorial and General Secretary, the Rev. Joshua Vale, who has been lent by the China Inland Mission;

the additional grants of funds to meet extra expenses, the opening of a new dépôt with offices and show room in the premises of the Chinese Y. M. C. A. buildings all show that the circulatory system of this circulating organism has received a tonic. A new book scheme has been devised, an evangelistic library has been organized and the magazines and papers issued have been improved in shape and appearance. The past year has seen the issue of 2,473,900 pages of new matter, and of more than 22 million pages of reprints.

It would be as easy to trace the beneficent influences of a sunbeam as to trace the helpful stimulus of these pages of light. We trust that like Longfellow's "Arrow and the Song," the new Secretary and all who use these arrows of truth may find that the bows so often drawn at a venture have sent home the message of life to many a heart.

M. B.

A Central China Syllabary-Index to Soothill's and Baller's Dictionaries by number, and to Giles, the New Williams and other Wade System Dictionaries by Romanization. Locally Adaptable. By E. L. Woodward, M.A., M.D., B.D. Price: Limp Cloth \$1.00; or bound as appendix with Soothill's Dictionary, \$1.00 extra to his price. Old copies of Soothill rebound to include the Syllabary-Index for \$1.00 in cloth, or \$1.50 in leather. For Sale at Presbyterian Mission Press.

This is a book of 180 pages, each containing two columns of

characters arranged according to Romanization. At the head of each list is given the Central China pronunciation as spoken by the best Anking teachers, but to facilitate reference to the dictionaries of Giles, the New Williams, etc., the Wade (Pekingese) Romanization of each character, is given with the character. Tones are also indicated. On either side of each character are numerical references to Soothill's (Part I) and Baller's dictionaries.

Whilst specially applicable to Central China Mandarin, in the opinion of some competent judges it will be found also very helpful to students in the provinces to the north and west. Minor exceptions to the assignments of certain characters will doubtless be evident, and provision has been made for such by blank marginal columns, allowing ample room for corrections or references.

According to the preface, the aim of the Syllabary is to afford a means of quick reference to the dictionaries mentioned above. It does more. It is also an aid towards a more correct pronunciation. In these days of advanced education the Chinese are unlikely to exhibit any degree of long-suffering with poor speakers as heretofore. Nor is there any excuse for such, in view of the useful helps to the student published in late years.

We heartily recommend this Syllabary, and note that it is published both separately and as an appendix to Soothill's Pocket Dictionary. The two bound in one volume undoubtedly enhances the value of the Syllabary for handy and constant use.

A. B.

Hudson Taylor's Choice Sayings.
China Inland Mission. 1/-

Very daintily got-up and the contents beyond praise.

"A poor widow once pleased the Lord with two mites; a woman who was a sinner with her love and tears, and alabaster box of ointment; and Mary, already beloved, lavished on Him no less than 'a pound of ointment of spikenard, very costly,' and breaking the box of alabaster poured it upon His head, and anointed his feet, wiping them with her hair, so that 'the house was filled with the odour.' Oh! for more of this uncalculating, self-forgetful, world-unmindful, soul-ravishing love."

"The best evidence of Christianity is a Christ-like life, and the best evidence of the Word of God is found in the Word itself: when studied, loved, obeyed and trusted, it never disappoints, never misleads, never fails."

Every page contains choice sayings such as those quoted above. The publishers did wisely when they decided not to let these "sayings" be forgotten. No Christian can read the book without being the better for it.

J. D.

An Eirenic Itinerary by Silas McBee.
Longmans Green & Co.

Mr. Silas McBee is the Editor of *The Churchman*. He was the Vice-Chairman of the Commission on Comity at the Edinburgh Conference and has been a life-long worker in the cause of Christian Unity. Mr. McBee's book is excellently printed and illustrated and is recommended to the CHINESE RECORDER by Dr. John R. Mott in these words:—

MY DEAR DR. FITCH:—

I take pleasure in sending you a copy of "An Eirenic Itinerary" by my friend, Mr. Silas McBee, the editor of *The Churchman*. He has been for many years one of the foremost advocates of Church Unity and by his addresses, his writing and his personal acquaintance, he has contributed much toward a better understanding among the members of the different Christian Communions.

This book is a record of Mr. McBee's tour last spring in which he exchanged views with a large number of foremost leaders of the Anglican, Roman, Greek, Coptic and other branches of the Church. I would call particular attention to the addresses and articles by Mr. McBee, printed at the end of the book. I trust that you can make an occasion to call attention to this timely volume.

Sincerely yours,
J. R. Morr.

We have received a parcel of Educational books from Messrs. E. J. Arnold and Sons, Ltd., of Leeds and Glasgow, comprising the following:—

I. *A New Commercial Arithmetic*, by Henry H. Talbot.

This book is confined entirely to commercial arithmetic, presupposing a knowledge of general, and some acquaintance with the principles of commercial arithmetic.

It is fully up-to-date and should be most useful to senior students, being arranged in three sections, each of which forms a full complete year's course of study.

The explanations of the different processes are full and clear, and a large number of examples to be worked by the students is provided. These have mostly been taken from actual examination papers, and thus form an excellent test of the student's progress, from the practical standpoint of examinations.

The book may be obtained with or without answers. It is well printed and strongly bound.

We can heartily recommend it for use, under an able teacher's direction, for advanced classes.

PRICE.

Complete. Parts I. and II. (Three sections), with answers, net. 2/6.

Complete. Parts I. and II. (Three sections), without answers, net. 2/6.

Part I. (Sections 1 and 2) with answers, net. 1/9.

Part I. (Sections 1 and 2) without answers, net. 1/6.

Part II. with answers, net. 1/—.

„ without answers, net. 1/—.

Answers separately, 6d.

II. *Carton Designing for Juniors*. By J. H. Judd.

This is a small book dealing with paper folding, cutting, mounting and designing, linked up with simple arithmetic and geometry. The exercises are arranged to teach the principles of arithmetic and geometry through the eye and finger of the student as he forms the various designs with the paper. The designs are clearly printed and an excellent preface details the methods of working.

This should be an excellent book for use in junior classes. The price is 1/4 net. Postage 2d. extra.

Materials, comprising gummed coloured paper, scissors, brushes and patterns for a class of forty, to last for from eighteen to twenty-four months with one lesson a week, may be obtained at the total cost (postage excluded) of £1.4.11.

III. *The A. L. Wool-modelling*. By Alice S. Garside.

This is a book for use in elementary classes. It gives a system of making articles by twisting, tying and cutting wool and wire. The directions are clear and the illustrations very

simple and distinct. This course should give much pleasure to the little ones, as well as training their fingers and eyes.

Price. Net. 9d. postage 1d extra.
Materials for class of 40. 6/6.

IV. *Little people in far-off lands.*

This is a series of little booklets describing the children, their lives, games and customs, in foreign countries. They comprise China, Japan, Italy, Spain and Greece, Greenland, Iceland and Burma, India, South Africa, France, Germany. The books are interestingly written, printed in clear type, and illustrated with numerous woodcuts. The language is simple, words of more than one syllable being divided by hyphens. The subject matter is confined to the dress, manners, customs, games, festivals and home and school life of the children, and should be very interesting to the little readers.

The price is Paper cover. 2d. Cloth lined cover, 3d.

V. *The A. L. Things to write about.*

A series of simple illustrations to be used as subjects for compositions, and also suitable as exercises in memory drawing.

These are a series of cards. Each card contains four outline drawings of natural objects, common implements, household objects, toys and miscellaneous familiar objects. At the foot of each card are printed questions and composition on subjects suggested by the illustrations. The drawings may be used as copies, and the pupils should also be made to reproduce them from memory. This is a very useful and interesting series. We think it ought to prove of very great benefit not only in training eye and hand, but also in the coö-

dination and association of ideas in the pupil's mind.

The series consists two packets of 24 cards each. Price per packet. Net. 1/- (Postage 3d. extra.)

H. L. W. B.

Some publications of the Young Men's Christian Association. 青年基督會。

This is a translation and adaptation of the Rev. F. B. Meyer's "Young Men, Don't Drift," by Mr. H. L. Zia. It is only two cents a copy and should be widely circulated. At the end it gives a list of books likely to be useful to young men. The Y. M. C. A. is doing a grand work in producing such healthy and attractive literature.

How to deal with Doubts and Doubters, by H. Clay Trumbull, D.D. 釋疑紀實。

This book, which has been translated for the Y. M. C. A. by Mr. Y. K. Woo, is divided into fourteen sections, discusses the various phases of doubt, and the way to meet and dispel them. One excellent feature is that it speaks of some actual experiences of the author, and does not deal with doubt in the abstract. This should make it of great value, and help to bring conviction to many who may be troubled by speculative doubt. An ounce of experience is worth a ton of theory.

The price is only ten cents, postage extra.

Studies in the Gospel of Luke by Robert E. Speer. Translated and adapted by H. L. Zia 路加福音讀法。

This is an analysis of the Gospel of Luke arranged in order for students. It treats of the contents of the book under

such heads as Faith, and Love, in relation to the life of the believer in Christ; the references to Heaven, Hades, the Second Advent; the Personality of the Holy Spirit; the Person of Christ, and so on. It is clearly arranged, and should be of great value in teaching this Gospel. Price 10 cents per copy, postage extra.

Studies in the Parables of Jesus recorded by Matthew, by W. H. Sallmon, D.D., Translated and adapted by Mr. Y. K. Woo. 耶穌譬喻之研究.

The parables of our Lord are dissected rather than commented upon in this book, and a fairly exhaustive analysis of their contents set forth in detail. The parallel passages are given and points of difference noted. This is all good so far as it goes, but books written on this plan would be of much greater value if the practical and devotional aspects were briefly dealt with. The value of a parable lies largely in its application.

How to Keep Healthy. Talks on Hygiene of Daily Life, by various authors. Compiled by Mr. H. L. Zia. Price 10 cents, postage extra. 衛生新義.

If the young men of China die before their time it will not be the fault of the Y. M. C. A. "As well for the body as the soul" is its motto, and this book is an attempt to give effect to one of the aims of its existence. The ubiquitous germ will be hard put to it if the advice contained in this book be followed. It treats of the influence of air, food, cleanliness and exercise on the body, the relation of the mind to the body, the evils of smoking and drinking, and other things that affect the well-being of the individual. If the political revolution be followed by

such a revolution as is outlined in this book, the massive and unrelieved stench that afflict so many sensitive nostrils in Chinese cities will be things of the past.

Testimonies of Great Men to the Bible and Christianity. Compiled by J. Murdoch, L.L.D., and Rev. H. Loomis. Translated by Mr. Y. K. Woo. 泰西名人證道譚. Price 10 cents, postage extra.

The extracts of which this book is composed cover a wide range.

Kings, professional men, statesmen, generals and scholars are all laid under contribution, and each adds his quota to the work of Christianity and the Bible. Such a collection helps to dispel the flippant criticism that relegates belief in God and His Truth to the poor and ignorant. In these days when educated Chinese so often hear such cheap talk, such a book is of great value, and may not only give pause to the critics, but may also carry conviction to the wavering and sceptically inclined. Such names as Garfield, Pascal, Faraday, Maxwell, Sir R. Bennet and others equally celebrated carry weight and cannot be lightly dismissed. We wish the book a large circulation and much acceptance with the reading public.

Chart of Characteristics of the Gospels. By Miss Pitt. Translated by Mr. H. L. Zia. 四福音比較一覽.

This large sheet gives at a glance the main features of the Gospels. Under different heads are given the leading points of each Gospel, the parables and miracles of our Lord and the principal points in His teaching. It is admirably arranged and is well adapted to its purpose.

F. W. B.

Beauty. A Chinese drama. Translated from the original by Rev. J. MacGowan. E. L. Moice, Charing Cross Road, London.

The Rev. J. MacGowan has won for himself a name as an interpreter of the folk-lore of the Chinese to the English-speaking world. This beautiful booklet will add to his reputation. The story is well told and is intrinsically worth telling. "Beauty" will win many new admirers in the West and may even delight London children one day as a new Cinderella in a pantomime or children's play.

Calendrier Annuaire pour 1912. The Sicawei Press. Price \$1.50.

This useful little annual again makes its welcome appearance.

It is safe to say there is no other book containing so much and such various information reaches Shanghai from any quarter. It is a very cheap book at one dollar and fifty cents.

Histoire de la civilization en Europe. Guizot. Macmillan & Co. 1/-
Macmillan's Reform Arithmetic. 4d.

Canton Christian College Bulletin. No. 4 President's Report 1910-1911.

A record of the manifold activities of an up-to-date College which is assuredly doing a great and beneficent work in the capital of the south.

Monthly Report of the Chinese Students' Christian Association of North America.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Dr. J. Darroch, 53 Range Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. LIST.

In the Press.

Progressive Lessons in Chinese. Mrs. Jewell, Peking.

Modern Heresies Discussed. Rev. R. Genähr, Hongkong.

American Statesman Series, Life of Hamilton, Rev. F. L. H. Pott, D.D.; **Life of Lincoln,** Rev. H. K. Wright.

Tracts for the times, Why am I a Christian? Rev. F. L. H. Pott, D.D.

Epochs of History Series, Rise and Settlement of the British Constitution. Rev. E. Morgan.

Evolution. Rev. G. W. Sheppard.

Progress of Women's Position. Miss Laura M. White, B.A.

Heroes of the Plague in Western Lands, (Miss Yonge). Rev. J. Wallace Wilson.

In Preparation.

The World of Life: A Manifestation of Creative Power and Ultimate Purpose; A. Russel Wallace. Mr. Morgan.

Problem of Human Life; Eucken. Mr. Morgan.

Administrative Problem of British India; Chailley. Mr. Morgan.

Some Turning Points in General Church History; Cutts. J. Wallace Wilson.

Anti-Materialistic Essay based on the last chapters of Prof. James's

"Variety of Religious Experiences."
Dr. Richard.

Home University Library of Modern
Knowledge. Parliament; Sir Court-
enay Ilbert. Chinese Translator.

Brief Biography of Burke; Lecky.
Chinese Translator.

Short History of Peace and War;
Perris. Chinese Translator.

Famous English Statesmen Series:
Sir Robert Peel, Lord Palmerston,
Lord Shaftesbury. Chinese Trans-
lator.

The Great Illusion; Norman Angell.
Chinese Translator.

Life of W. E. Gladstone; G. W. E.
Russel. Chinese Translator.

Life of Wolsey; Mandell Creighton.
Chinese Translator.

Life of John Bright; Rev. I. Mason.

Short Life of Kossuth, (from Heroes
of History); Rev. E. C. Cooper.

R. T. S. LIST.

Simple Bible Stories.

Moses. Illustrated.

Samuel. Illustrated.

Tracts. Coloured frontispiece:
Poor Widow, David, Joseph.

A Dialogue on Christianity with
new scholars. Tung Ching-en.

Biblical Atlas and Gazetteer. R. T.
S., London. Prof. J. Percy Bruce.

Translated by Mr. A. J. H. Moule.

Discoveries Illustrating and Con-
firming the Old Testament by Rev.
Canon Girdlestone, M.A.

The Old Testament in Relation to
Science. Rev. G. T. Manley, M.A.

Thoughts on Christian Sanctity.
H. C. G. Moule, Bishop of Durham.

Christianity is Christ. W. H. Grif-
fith Thomas, D.D.

Our Lord and His Bible. H. E.
Fox, M.A.

The Love of Christ. Rev. J. P.
Hobson, M.A.

I Believe. By Rt. Rev. Bishop Well-
don.

"Health." Text-book for Girls.
Translated, Mrs. J. Darroch.

What Think ye of Christ? Trans-
lated, Mrs. J. Darroch.

C. T. S. NEW LIST.

By Rev. J. Vale.

Short Biographies for the People
series:—

1. James Clerk Maxwell, F. R. S.
2. Sir David Brewster.
3. Bernard Palissy.
4. Michael Faraday.
5. Sir Isaac Newton.
6. Sir Henry Havelock.

Creatures of the Sea. Frank Bullen.
Brave Deeds of Youthful Heroes,
R. T. S.

Romance of Real Life, R. T. S.

Short Stories from English His-
tory.

History of Missions—Henry Well-
come.

WEST CHINA RELIGIOUS TRACT SOCIETY.

1. News from a Far Land.
2. The Debt of Omar.
3. The House of El Hassan.
4. The Threshold and the Corner.
5. The True Islam.
6. The Integrity of the Gospel.
7. Jesus or Mohammed.
8. The Sinless Prophet.
9. The Weaving of Said the Weaver.

GENERAL.

James Hutson: Meyer's Burdens
and How to Bear Them.

James Hutson: Willison's Mothers'
Catechism.

Mrs. R. M. Mateer: The Browns at
Mount Hermon.

Laboratory Manual in Chemistry
(Mandarin), by J. McGregor Gibb.

China Mission Year Book. Rev.
G. H. Bondfield. C. L. S.

Westcott's Commentary on St.
John's Gospel, by Rev. G. Miles, Wes-
leyan Mission.

Expository Commentary on John's
Gospel. George Hudson.

Expository and Homiletical Com-
mentary on the Gospels. Rev. Thos.
C. Fulton.

Scofield's Bible References. A. Sy-
denstricker.

Robinson's Studies in the Life of
Jesus. Dr. A. P. Parker for C. L. S.

Syllabic Vocabulary, Shanghai Dia-
lect. Dr. A. M. and Rev. C. M. Myers.

Missionary News

Sintu Affairs.

Arriving at Sintu, I immediately sent off letters to Chengtu to inquire about the situation there; I also requested a few of our Sintu gentry to kindly call and discuss the situation. Might I here say that I found the gentry of the greatest help to me? Having no official position, they could discuss the situation with freedom; our *Hsien*, on the other hand, was most cautious, and consequently of very little help. We were assured of safety in Sintu, as this matter was quite outside of church policy, and we were persuaded not to go into Chengtu.

During this time all business was practically at a standstill, and everything was exceedingly quiet, but it was quite obvious that this sort of thing could not go on for very long.

At this time I started an English class for sons of gentlemen and I charged a high price (ten dollars per month) for an hour's teaching a day, as I only wanted a few scholars. Amongst these scholars was the second son of the Sintu head of the Railway League and he proved a very well-informed boy indeed, also a very useful friend. We were able to keep up our boys' and girls' school; we added to our inquirers, and Sunday services and classes were not interrupted. About this time trouble began to break out in our immediate neighborhood, first to the north of us, and many skirmishes were fought, troops constantly passing and repassing our city, both before and after these skirmishes, at times bearing their wounded with them. Then

south of us began to get affected, and Kintang was the seat of great unrest. Here it was that the *fei-tu* became rampant and deeds of violence were the order of the day. Dreadful tales were brought in about this district—tales of murder, rapine, robbery and utter lawlessness. Sintu, however, was absolutely quiet. Taxes, of course, were the subject tabooed, and shops were closed, but, on hearing of the expected arrival of Tsun Chuen-shuen, confidence was restored, the question of taxes was settled for the time being, and shops opened.

But gradually a feeling of unrest began to steal over the people, and men were enrolled as a kind of city militia; the walls were daily manned, and ammunition, consisting of stones, lime, etc., as a means of defence, was amply provided, in case of possible escaladers.

It so happened that the 16th of the eighth moon had been the day proposed for an attack on our city. On this very day, as our *Hsien* was returning to his yamen from his daily rounds, he, passing a tea-shop, heard the clash of staves. He immediately ordered the two young men, who were practising a kind of stick drill, to his presence, construing their action as a slight to his policy of defense. Then and there he had them severely beaten. This was the match that exploded the long-repressed wrath of the people. Immediately the shops were once again shut, as if by magic. The crowds followed the *Hsien* to the city temple, the place where most of our local offices are located. They then tore the

Hsien's official umbrella to pieces, beat his chair-men, and literally smashed the official chair to "smithereens." They then proceeded to the land-tax office. Here they demolished everything. Then to the Customs office, and from there on to the salt office. This place is situated a few doors from our house, and as it was being demolished I stood at our door and watched the proceedings. First they smashed in the front with batons belonging to the police, then all the salt was pitched out into the street and trodden under foot, then bedding, etc., and cash—in fact, everything that they could get hold of was pitched out and, if possible, destroyed. Anyone daring to attempt to steal was promptly punished. It was a splendid instance of righteous indignation, because, so far as the salt people were concerned, they are a set of utter rogues. The people had themselves splendidly in hand. We thought we heard some frightened women in the back of the premises, and asked one of the leaders to investigate. Immediately he went to see and came back to us with the results of his investigation. Not a rude word or unkind look was offered to us, but, *per contra*, the utmost kindness and regard both for the safety of ourselves and our property. This action on the people's part greatly strengthened our desire to stay on in Sintu, as it was apparent that we had nothing to fear from either the city people or malcontents.

About six-thirty on October 10th, 1911, one of the servants rushed in to say that the Government troops were only five *li* away and shortly after—say about 7 a.m.—rifle fire com-

menced. It was at first spasmodic and we just heard reports of the rifles, but by 8.30 a.m. bullets were whistling through the air well over our heads, but occasionally striking the trees next door. We knew we were absolutely safe from this kind of fire, so had no anxiety. In fact, we watched the *fei-tu* on the city wall, loading and firing their weapons. About 9.30 a.m. we were in the dining room watching the attack and defense of the upper structure of the city gate, when boom went the cannon, and we bowed to that sound that causes the highest in the land to bend their heads. Immediately a cloud of dust told us that the roof of the city gate had been struck, and we moved away so as to be out of the line of fire. The cannonading was fairly severe for say two hours. Our house was struck several times with fairly large stones, which showed that the troops were either using the old cannon, or else they were being assisted by some *twan*. The artillery fire was very effective, and soon—say, in two hours, by noon—I doubt if any one could have found shelter over the city gate. The artillery had got their guns in such a position that they made an effective cross-fire on the bastion of the city and it was very much battered. In the meanwhile the *fei-tu* still continued guarding the city wall, they being in a position of almost absolute safety. Their idea was to keep the troops away from the city gates, and for this purpose they set fire to all the dwellings near the city wall. This policy they carried out at all four gates of the city, as we saw dense clouds of smoke rising from all four quarters, but under cover of

artillery fire the infantry got gradually near the city. Now the higher portions of our house got frequently struck; the air was literally alive with bullets. A great many people came to take shelter in our house and we gave up our school to them, doing what we could to make them comfortable, both mentally and physically. The women especially were very anxious and dreaded the soldiers entering into the city.

From 1 p.m. to 3 p.m. there was somewhat of a lull. We had our mid-day meal in peace and our usual afternoon nap, and at 3.30 we had our tea. After tea my wife and I went to see the premises, but we had to quickly make for a place of shelter, and very severe firing then took place. The artillery had evidently moved their guns round into position, in order to smash in the lower part of the city gate. The noise was just horrible and struck fear into our hearts. The gates were at last blown open and wild shouts and desperate screams told us that the Imperial troops had taken possession of the city. For the space of half an hour severe fighting was going on on the city wall. The noise of rifle shots, the shrieks and the yells very much scared us, but by 5.30 all was absolutely quiet in our neighborhood.

We had an excellent time with the soldiers, distributing to them suitable portions of Scripture and other literature, and, when possible, getting them around us for little talks. Even some of the elder school boys engaged in this work. They were very keen to listen. On Sunday we had excellent services, which some of the city officials attended, and we pub-

licly gave thanks to Almighty God for delivering us from all the perils and dangers of the past.

Late events have impressed three things on my mind. First, that we should persevere with our primary school education, in order that all the common people should be able to form their own opinion, and not be at the mercy of any and every one who chooses to hoodwink them. Second, that every city should have its own newspaper. Thirdly, that there should be a soldiers' mission started, as these men came about us with the greatest of freedom, were very easy to teach, the majority could read, and they were keen to learn.

E. A. H.

Conference at Swatow.

The South China Mission of the A. B. F. M. S. held its annual conference at Swatow, December 13th-16th. The comparative peacefulness of the region is shown by the fact that the seven central stations were all represented, and that none of the missionaries from these widely scattered places anticipate any trouble in the future.

The Conference passed upon several matters of general interest. That Baptists themselves are coming together is shown by the action regarding educational work for the Hakkas. This will be undertaken in conjunction with the mission of the Southern Baptists of Canton. The question of union with the English Presbyterian Mission in educational work for the Swatow dialect speaking peoples was discussed at length and a committee appointed to further consider the matter.

The Conference took strong action regarding the enlargement of our Hakka work, recommending that new central stations be opened up connecting our own Hakka work with that of the Southern Baptists, Canton and Yingtak, and with the China Inland Mission in Southern Kiangsi.

The Swatow Chinese are in ever-increasing numbers emigrating to Hongkong, Anam, Straits Settlement, Sumatra, Java, Borneo, and above all to Siam, where they are fast becoming the dominant race. It is only a question of a few years when the emigrants will outnumber the inhabitants in the motherland. Every year scores of our Christians are joining in this emigration and are lost to the Church. The natural expansion of the Swatow Mission is amongst these colonists. By unanimous vote a committee was appointed to lay this matter before the home Board and to urge the immediate appointment of missionaries to this "Dispersion."

A. F. GROESBECK.

SWATOW, CHINA.

The Forward Movement Among Southern Baptists.

The Texas Southern Baptists recently took action that is of interest to all missionaries working in China. That Convention indicated its endorsement of a proposed plan for the Southern Baptists to raise one million dollars as a special fund for Educational Missions, and then, to show their good faith, it was proposed by this Convention that Texas Baptists should at once undertake to raise \$50,000 Gold for the purpose

of building and equipping a school in Honan Province in the interior of China where the Rev. W. J. Sallee and wife are labouring in the midst of a population of thirty million with, as yet, no Christian College of any denomination. (*Baptist World*).

The West China Situation as it has Related Itself to the Church.

This brief purports to be but notes given as accurately as the facts were observed, without deductions, which relate to the Kingdom of God in West China.

Country and city preaching has failed to command the ear of the Chinese in the West of Szechwan since the winter months, almost a year ago. The people have been restless and indifferent to Gospel preaching. The Church itself has been lukewarm. This is the sense of the reports of evangelistic workers at the Conference on Religious Work held in Chengtu in October. Some from Tzechow and Chungking who have been able to visit the country stations since the summer would pulse the situation as normal for church work. Be that as it may, practically all churches west of Tzechow, except Chengtu, Chungchow and Yachow, have been under the care of the natives solely since June. It is an ideal toward which we work, but it is not a working ideal as yet in Szechwan except in one case that we note as exceptional. Foreign supervision is sorely necessary still. In September some *few* of these evangelists were stabbed, shot down, or beheaded when "the powers that be" were powerless. In one case it

was the settlement of personal scores without fear of punishment, in another it was a case of thugs, and in others it was the natural consequence of ill-advised statements *re* the new movement. Late in September native evangelists were recalled and school work was taken up with them, as well as with all Christian students that it was possible to get up to the capital over infested roads. This amounted to one-third of the normal student body. These students were kept busy for over two months and kept the schools from total disorganization through the Fall. In Chungking it was possible to carry on the schools almost as usual and close as normally. And *at least one* of the schools there will open after the New Year. In some of the main stations where foreigners were forced to leave, services have been carried on each Sunday with but few breaks. In Chengtu most of the churches held services every Sunday with a mid-week service as well, although guarded by soldiers and by the same token no street chapel work was done. And we cannot criticise the Viceroy's policy in closing them. The church near the Refuge Hospital was closed October 29th, because rumor had it that the railroad question was to be discussed and the crowds were impossible. In few words, real effective Christian work in West China has been difficult to do since May and earlier, if we think of the forwarding of Christianity in terms of sermons preached, tracts distributed, or the addition table taught.

As we foreigners were shut up together we got closer together and saw how vitally we missions were bound up together

in our work and purposes. It was a revelation to some. But it was a bigger revelation to see that we foreigners were a real part of the life of the people among whom we have cast our lot. Those in power realized, and we soon saw that our departing in a body or our staying materially strengthened or weakened the hands of those in power. The people looked to us as some people look to the weather bureau. The departure of foreigners from Chungking was attended by hundreds of fleeing natives. The foreigners in Chengtu were consulted by some in high places, and were asked for a course of lectures on the Government of a Republic. The Church was asked for representations *re* their recognition in the contemplated state constitution. And it was almost impossible for foreigners to keep off of that committee and not meddle in affairs political. Articles, three in number, were drawn up which could be summed up in "religious toleration" with its implications. We fear that the Church body as a whole did not have and did not get a very clear Christian idea as to the relation of Church to state; for here the committee ceased its work perforce. The powers that were gave way to others. But the Church gained a point in showing sympathy with the new movement. And by Church I mean the Chinese Church. Heretofore the Church has stood alone, ostracised, but Church members and non-members worked hand in hand. Except in some far places there seems to have been but little feeling hostile to the native Protestant Church.

And here the notes stop abruptly. Foreign Christian

work stopped in Szechwan on December 8th, except in Chungking and Yachow. There are churches that are still holding weekly service. There is but one possible exception to the statement that there is no anti-missionary sentiment in Szechwan. Edict after edict went forth with "Protect the foreigner and the church" as the second or third plank of the platform. There is no authenticated anti-Christian feeling in the province but apparently the reverse. We are coming to realize, if we did not before, and some of the new movement leaders are coming to realize that the only thing that will hold a man in a crisis and keep him from absolute anarchy is real Christianity. As some see it, Christian work is suspended in the West. But I question: "Is it?"

The Harvard Medical School, and Research Laboratories are about to open up their work in Shanghai. The building at No. 1 Seward Road has been secured, and is being fitted up for the school. Arrangements have been made to begin medical instruction for the present upper class of St. John's Medical School. Next fall new students will be admitted.

The seven men now comprising the faculty are Drs. M. R. Edwards, A. M. Dunlap, H. E. Eggers, Wm. Sharpe, W. G. Hiltner, H. S. Houghton, and Tucker.

The scope and plans of the work that is to be undertaken, may be briefly stated. A Medical School will be established for the Chinese, in which a high standard of medical instruction will be maintained from the first, and although the school

will be known as the Harvard Medical School, neither institutional nor national lines will be maintained.

The School desires that its staff shall be of every service possible to the Medical Missionary Work, through the coöperation with the medical men of China.

This School will place especial emphasis on the development of the department of "Hygiene, Preventive Medicine and Public Health." Here will be trained Public Health officers, in the hope that, when the demand develops, as it eventually must, for Municipal health officers throughout China, there will be an available supply of trained Chinese, who alone can best overcome the prejudices of the ignorant classes in times of epidemics and pestilence.

A Research Laboratory will be developed, where the diseases of the Orient will be studied by a group of men devoting their full time to this work. Inasmuch as world-menacing diseases can be studied here with such splendid advantages, it is confidently hoped that nations other than China will be benefited by the researches to be made here. In later years, there will be developed from this group of investigators as a basis, a post-graduate school where the diseases of the Orient may be studied by practitioners in the actual surroundings in which those diseases are found.

The school will look forward to the time when its work can be taken over by a staff of adequately trained Chinese teachers of modern medicine. It is inconceivable that the hygienic reform and the medical educational work of this vast Empire should be carried on by

foreigners. It is for us, however, who have in our own countries been so signally blessed by the great benefits of modern medicine, to direct and give aid to China, in this her hour of need and opportunity.

The School comes in a sincere desire for coöperation with all those forces in China that are hoping and working for the relief of suffering and the hygienic regeneration of the Empire.

The Harvard Medical men realize that they cannot render their best services, without the interest, coöperation and support of all those who are interested in the uplift of this great nation. As a group they wish to become a part of the medical fraternity of the East, and they hope that all will feel that the Harvard Medical School belongs to China.

The Christian Herald Famine Relief and Orphan Work.

It is quite generally known that *The Christian Herald*, New York City, through its late editor, Dr. Louis Klopsch, contributed very generously to the relief of the famine sufferers of Central China in 1907. This relief was administered by a special Committee which was formed at that time. With some occasional changes in the personnel, that Committee has continued to represent *The Christian Herald* in its general philanthropic work in China.

It was the feeling of this Committee, when the call for famine relief work came again last year, that it was quite unable to undertake the task because of other work which it was already conducting, and which will be mentioned below. However, under

the pressure of the urgent calls for help from those missionaries stationed in the stricken districts, the Committee sent urgent appeals to *The Christian Herald* for funds. Because of the relations already existing between *The Herald* and the Committee, it was inevitable that the latter should undertake the administration of the relief funds. In order to avoid duplication of the work in some places, to the neglect of others, *The Christian Herald* Committee coöperated heartily with the Central China Famine Relief Committee in the distributions, but at the same time held itself responsible to *The Herald* for all remittances. At the request of the larger Committee, the final public report of *The Christian Herald* Committee, together with the Treasurer's statement, was forwarded to be incorporated in the General Report of the Central China Committee.

The personnel of *The Christian Herald* Committee was as follows: Rev. W. C. Longden, succeeded by M. J. Walker, Esq., Chairman; Rev. A. Sydenstricker, D.D., Secretary; Rev. James B. Webster, Treasurer; G. A. Cox, M.D., Rev. Frank Garrett, Rev. J. C. Garritt, D.D., and Rev. J. W. Paxton; the executive consisting of the officers and members resident at Chinkiang.

The Christian Herald remitted to this Committee for famine relief in 1911, \$76,508.00, U. S. Currency, a part of which was sent direct to the famine districts and the remainder was turned over to the Central China Committee. This amount, together with what *The Herald* sent direct to the Central China Committee, was collected in small contributions, chiefly, if

not entirely, in America. *The Christian Herald* Committee did not solicit funds, but special gifts were received and disbursed to the amount of Mexican \$20,929.43.

The Christian Herald contributed last year, for famine relief alone, here in China, over G. \$100,000.00. Some small amounts have been forwarded recently, but it is impossible to say what it will be able to do this year.

As the result of the conference of those interested in famine relief, held in Kuling last August, it seemed highly desirable that all relief work should now come under the direction of one large committee which has been organized, and it is unnecessary for *The Christian Herald* Committee to undertake famine relief work, as a committee, this year.

The Christian Herald Orphanage work should be mentioned in this connection. Funds raised for famine relief in 1907 continued to come in after the time of actual need had passed, and it was decided to use the surplus in establishing orphanages in China. Dr. Klopsch had been desirous of undertaking such work and these funds were turned over for the erection of buildings and other initial expenses, pro rata Mex. \$50.00 for each orphan. An additional allowance of Mex. \$10.00 for each child was made for industrial outfit for that kind of training. It was finally agreed that Dr. Klopsch, representing *The Christian Herald*, would undertake the support of two thousand orphans, at the rate of \$20.00, U. S. Currency, for each orphan, with two exceptions, where the pro rata was G. \$15.00, for a term of seven years.

Before the full number of orphans had been received into the twenty-nine institutions, Dr. Klopsch was called to his reward, and *The Christian Herald* continued the work he had so well begun. In 1910, by general offerings from the public and special arrangement with people who wished to become patrons of one or more of the orphans, *The Herald* contributed for the support of these orphans, \$34,194.81, U. S. Currency; in 1911, expended for support G. \$37,244.30. Of the balance mentioned above, Mex. \$82,188.95 has been used in the initial expense connected with the establishing of these orphanages, and Mex. \$7,500.00 for industrial allowances. At the time of writing, the final statement for the year had not yet been made out.

The Treasurer received a cable message from *The Christian Herald*, in December, advising that beginning with January 1st, 1912, support for 1,200 orphans was all that could be given. The letter of explanation stated that, by the death of Dr. Klopsch, personal resources upon which he had drawn were no longer available for *The Herald*, and that public contributions had fallen so low that the reduction was imperative. This means a reduction from 1,900 to 1,200 orphans. The local Committee has drawn on its other funds to make up this deficit, and tide the orphanages over the hard winter season. *The Christian Herald* is making a special effort to secure more funds for this orphan work, and it is hoped that the urgent appeals to continue the support of the orphans already received will meet with such hearty response that the reduction can be countermanded.

JAMES B. WEBSTER.

The Month

Both sides of the great struggle now going on in China have been comparatively quiet from a military point of view. The armistice, which was extended again for a further fifteen days, was broken by both sides, but not to an extent to endanger the main issue. The trend of the month has been that the revolutionaries have considerably strengthened their position.

The Peace Conference ended in apparent agreement, and the following statement was given out:—

1. It is mutually agreed that the question as to what form of Government should be adopted should be discussed by the National Convention and that the decision of the National Convention shall be binding upon, and be recognized by, both parties.

2. During the time which must elapse before the National Convention comes to a decision upon the form of Government to be in future adopted, the Manchurian Government shall not accept or attempt to obtain foreign loans.

3. All the Manchu troops in the Provinces of Shansi, Shensi, Hupeh, Anhui and Kiangsu shall evacuate their present positions and be withdrawn to a distance beyond 100 *li* within five days, beginning on December 31st, at 8 a.m., leaving behind them only the police to protect the places thus evacuated. The republican troops shall neither advance upon, nor occupy, these evacuated places, so as to avoid collisions, until special regulations have been made upon mutual agreement within five days, when further withdrawal of troops shall be carried out according to these regulations. The Manchu troops shall not advance upon and attack those places in the province of Shantung which have already fallen into the hands of the republicans, nor shall republican troops advance upon and capture new places.

After a few days, however, it was apparent that the main question of

the place at which the National Convention should be held was still unsettled, and up to date has not been decided.

From the revolutionary point of view the main event of the month has been the arrival of Sun Yat-sen. He arrived in Shanghai December 24th, was elected President of the Provisional Government on December 29th, by a vote of the representatives of seventeen provinces to one, and, on January 1st, went to Nanking where in the evening he was inaugurated as President of the Provisional Government. In a few days a list of the members of the Cabinet of the Provisional Government was given out, and it was also announced that January 1st, would be the first day of the first year of the Republic of China. The Provisional Government renewed pledges made before to the Powers by members of the revolutionary party. The Provisional Government also made the following proposals to the Manchus in Peking:—

1. The Emperor shall be treated with all the dignity attaching to the Sovereign of a foreign nation on Chinese soil.

2. The Court shall reside at the Summer Palace.

3. His Majesty shall receive a liberal annual allowance, the amount to be settled by the National Assembly.

4. All their ancestral mausoleums and temples shall be secured to them.

5. The person of the Imperial Family shall be fully protected and their property and wealth retained to the Manchus.

6. Manchus, Mohammedans, Turkistanese and Tibetans will be treated as Chinese citizens and their private property protected.

7. The Eight Banners shall continue to draw the same pensions as heretofore, until further means can be devised of enabling them to find a comfortable living. The former restrictions put upon the Bannermen's

right to trade and to reside outside fixed localities are removed.

8. The Imperial Princes shall retain their titles and property under the protection of the Chinese Government.

Later in the month the following terms, which appear to be more drastic, were telegraphed to Peking:

1. The Manchu Emperor must abdicate and surrender all Sovereign power.

2. No Manchu can participate in the Provisional Government of China.

3. The Provisional Capital shall not be in Peking.

4. Yuan Shih-k'ai cannot participate in the Provisional Government until the foreign powers have recognized the Republican Provisional Government as a successor to the Manchu rule of the country, and until the country has been reconstructed, and peace and harmony prevail.

On the Imperialist side there have been more signs of their being on the defensive. Yuan Shih-k'ai protested against the organization of a Provisional Government before the Meeting of the National Convention; he also apparently, repudiated the Peace Commissioner, Tang Shao-yi, though later he was re-appointed. The funds promised by the Manchus in Peking

for the assistance of the Imperial army have failed to materialise. At first there seemed a tendency on the part of the Imperial forces in Peking to yield to the call for a National Convention. Later, with the terms of the Provisional Government before them, it was reported that the Court had practically decided to accept them, retire to Jehol, and await the result of the National Convention. A Grand Conference held in Peking, however, to discuss the question of abdication has, up-to-date, failed to result in any decision.

Reports are numerous, and evidence not wanting, that the revolutionaries plan to advance on Peking. There is some evidence, also, of a tendency among the Manchus to oppose the idea of abdication. The empire in general is in a state of increasing unrest; riots are reported from Lanchow; brigandage is everywhere on the increase; Shansi and Shensi are in a state of anarchy; Russia's influence has appeared in Mongolia; an attempt to assassinate Yuan Shih-k'ai happily failed and neither side has succeeded in negotiating a loan. At last reports the republicans were gaining ground in Shantung. The Imperialists also during the month have entirely evacuated Hankow.—January 20th, 1912.

A Note of Thanks

The Secretary of the Famine Relief Committee desires to express his appreciation of the hearty coöperation of the missionary body in the publicity campaign. Not only were two thousand personal notes written by missionaries and other friends, but over fifty missionaries spent from half a day to a week in the office. Without this help much valuable time would have been lost. Five thousand letters will reach the Press, Chambers of Commerce, and individuals throughout the United States and Canada during the first week of February, appealing for aid for the famine sufferers in China. At the same time similar appeals will be reaching other lands. Will you not pray that the friends at home may be moved to make a large response?

Missionary Journal

BIRTHS.

- At Têngchowfu, December 11th, to Rev. and Mrs. J. V. TURNER, S. B. C., a daughter (Floy Elizabeth).
 At Hongkong, December 19th, to Rev. and Mrs. W. H. OLDFIELD, C. M. A., Wuchow, South China, a daughter (Mildred Elizabeth).
 At Shanghai, December 23rd, to Mr. and Mrs. A. ARCHIBALD BULLOCK, A. P. M., Nanking, a son (Anson Burlingame).
 At Yeungkong, December 24th, to Rev. and Mrs. J. W. CREIGHTON, A. P. M., a daughter (Mildred).
 At Shanghai, January 11th, to Rev. and Mrs. O. R. WOLD, Hauge's Synod Mission, a son.
 At Shanghai, January 13th, to Dr. and Mrs. F. J. TOOKER, a daughter.
 At Foochow, January 13th, to Mr. and Mrs. A. A. ADAMSON, Y. M. C. A., a son.

MARRIAGE.

- At Hongkong, December 4th, Miss GRACE BARNET of Kirkcaldy, Scotland, to H. S. MACKENZIE, Y. M. C. A., Amoy.

DEATHS.

- At Fancheng, Hupeli, October 30th, PAUL JOHN, only child of Rev. and Mrs. John Peterson, S. A. M. C.
 At Mokaushan, January 7th, ROBERT JOSEPH FELGATE, aged 52 years.
 At Taichowfu, January 10th, Rev. W. D. RUDLAND, C. I. M., from cancer.
 On January 18th, ELIZABETH, beloved wife of Spencer Jones.

ARRIVALS.

- December 18th, Dr. and Mrs. NORMAN B. STEWART, and two children, E. P. M., at Wukingfu.
 December 24th, Dr. E. S. FISH, Mr. E. L. MERRITT and Mr. W. H. SINKS, from North America, all C. I. M.

December 30th, Miss A. NIEDERHAUSER, Evangelical Association.

January 1st, Mrs. W. W. PETER and Mrs. F. C. KEWMLING, both Evangelistic Association.

January 9th, Mr. MARSHALL BROOMHALL, C. I. M., from England, on a visit.

January 15th, Mrs. P. D. BERGEN, A. P. M., (ret.).

January 17th, Miss J. H. PETTIT and Miss E. G. KENDON, C. I. M., from Australia.

January 18th, Misses A. GRESHAM and ROYT, unconnected, (ret.).

DEPARTURES.

January 5th, Miss IDA ANDERSON, Miss F. PRYTZ, Miss A. JANZON, Miss A. ERIKSSON and Miss M. NYLIN, all C. I. M., for Sweden.

January 6th, Dr. and Mrs. G. H. HUNTLEY and family, A. B. C. F. M., for England and U. S. A.

January 8th, Mr. and Mrs. H. A. SIBLEY and children, C. I. M., for North America; Mr. DUDLEY TYNG, A. C. M.; Mr. and Mrs. E. F. STEWART, C. and M. A., all for U. S. A.

January 15th, Rev. and Mrs. S. P. WESTAWAY and family, Can. M. E. M., for Canada; Mrs. M. P. MCCORMICK, A. P. M. (South), for U. S. A.

January 16th, Miss L. A. KER, Can. M. E. M., for Canada.

January 19th, Mr. and Mrs. N. E. KING and child, and Miss P. DECK, all C. I. M., and all for Australia.

January 20th, Mr. N. HOGMAN, C. I. M., for Sweden, Miss A. MCQUILAN, Church of Scotland Mission, for England, Rev. and Mrs. J. TAYLOR, A. B. F. M. S., for U. S. A.; Rev. and Mrs. J. C. HARLOW and family, English Baptist Mission, for England.

January 22nd, Rev. and Mrs. G. M. NEWELL and family, M. E. M., Mrs. J. E. WILLIAMS and four children, A. P. M., all for U. S. A.; Rev. and Mrs. H. D. ROBERTSON and family, Canadian Methodist Mission, for Canada.

